Evangelical Christendom

"Unum Corpus sumus in Christo."

Sept.-Oct., 1915.

A Challenge from the Trenches.

UNDER the solemnising influences of the War, our newspapers and magazines have devoted unusual space to correspondence discussing such serious subjects as "Religion and the War," and, under the heading "Spiritual Forces," the place and power of Prayer in relation to the War.

The correspondence in the *Times*, under the latter heading, produced a striking letter "from the fighting zone." The letter should not be lost sight of, we have therefore appended it to this short article. The writer, a soldier and a man of God, to whom Prayer and Intercession are more than matters of form, utters a plea for such corporate and such continuous acts of Prayer as shall engage the whole nation, and make it evident that the whole nation is testing the *value* of spiritual Prayer. "Is it too much," he enquires, "to ask church and chapel to renew their efforts, and for several prominent believing laymen to consider the requisitioning of every public building, from the Albert Hall downwards, to enable the whole nation to join in very short and simple services?"

Who can have read this challenge from the trenches unmoved; who rest without an attempt to answer the soldier's plea by determination to devote personal influence and efforts to the encouragement of the noblest form of service either for a nation or individual—the service of Prayer? And why is it necessary?

The Bishop of London in his manly address from the steps of St. Paul's Cathedral on Declaration Day (Aug. 4th) said: "No calamity can be pictured more awful than if, at this supreme crisis in the history of the world, England should fail." He continued: "But, if we are to rise to our vocation, the first essential thing is that as a nation, not as a few groups of pious individuals, but as a nation, we should turn to God; the only power which can save Europe to-day is a nation which, while it fights and works and serves and saves without stint, is also *a nation on its knees.*

Photo by *H. M. Gooch.*

THE SETTING SUN.
(Somewhere on the North Coast of Cornwall!)

Do we really believe in God's strength? Do we believe in an Almighty God at all? Or is Prayer a waste of time? Do we really believe in the promise, 'Seek first the Kingdom of God, and His righteousness, and all these things shall be added unto you'?"

These are stirring words, to which all who read them in this magazine can respond, "I believe God answers Prayer." But it becomes increasingly evident that the assent of the comparatively small force of keen Christians is insufficient; until the whole nation, especially the nominally Christian section, by far the largest, comes to realise that through the War the judgments of God are in the earth, and is led to a due sense of our own national sins and shortcomings, and to a return in humility and penitence to God, a successful issue from the cause to which the Nation is consecrating all its strength and resources will be delayed. How urgent then is the plea from the trenches; how great the need of Prayer.

There are doubtless countless men and women in London alone, as there are many more throughout the Empire, longing at this time of crisis, and of need for the intervention of God, to be summoned to give of their fullest and best service in the work of national Prayer and Intercession. To all such the Alliance is about to make a fresh appeal; to take up the "Soldier's Plea," the challenge from the trenches, and to invite the Christians of London, and the Empire, to devote more time, and on specific occasions, to the service of Prayer. The barriers — alas! that they still exist—must, if they cannot be removed, be laid so low that church and chapel may step over them and meet in the presence of the one Master for the purpose of united service in Prayer. Who, then, is willing to consecrate himself, or herself, to such service?

"No easy hopes or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will, and soul."

HENRY MARTYN GOOCH.

SPIRITUAL FORCES.

A Soldier's Plea.

To the Editor of "The Times."

SIR,—Whilst thoroughly realising the value of Sunday next as a Day of Intercession in the London churches, I must, from a soldier's point of view, plead that on August 4th, the Anniversary of the Declaration of this War, a great day of National Invocation be held. The men at the front are cheered by the proofs that reorganisation of the most vital necessities of modern warfare is taking place, but many are also convinced that there still remains one supreme factor, without which neither arms, ammunition, nor military strategy can be decisive—namely, the spiritual outlook of the whole nation. When one returns home after ten months in France and Belgium, the magnificent courage of individuals amazes, but the lack of spirituality of the people, as a whole, alarms. The simple faith and dependence which characterised our country in her past struggles seem lost to sight. "They trusted in Thee and Thou didst deliver them" implied no disregard for military efficiency; it was a real and vital accompaniment to armed force. Lack of faith and spiritual insight is, to my mind, the key of the present pessimism. Can it be that the hellishness of battle, the wearing down of the spirit induced by trench warfare, moments of utter loneliness which every soldier has to bear, strike right at the soul and enable him to realise the nearness of the spiritual world? Yet, as a nation, we are certainly growing humbler, and, through much individual adversity, we are beginning to realise the need of something more effective than material force. Men of excellent courage and intelligence are beginning to admit to themselves that they are losing faith in human power and especially in their own judgment. They would like to cry aloud for help if only they were sure of being heard. That is not an unhealthy sign. It is exactly what men who are constantly standing on the threshold of death invariably feel. The only difference is, that at the front many of us have already been forced to a certainty that there is something stronger than material force. So in desperation we have called on the name of God. We have not called in vain. We who have survived can testify that in the spiritual valour, the scorn of death that has characterised so many fallen comrades, we have had irresistible proof of invisible power. I was talking lately to a dying Irishman. He had deliberately returned to the area of poisonous gas and brought back the machine-gun on his shoulders. "Prayer is the foundation of all grace," he quietly concluded. Some of us have realised what individual prayer at home has done for us, but we should all like to feel that the whole nation was also testing the value of spiritual power.

The men and women whose co-operation we implore are those who, though nominally Christian, do not attend regularly any church or chapel. Of these there are 75 per cent., and we believe that if all business could be suspended even for a single day, no one would refuse to co-operate. One united act of fealty to God would bring unspeakable relief to millions of anxious souls, whilst to the soldiers inspiration would be certain in their terrific fight with the forces of evil. Is it too much to ask church and chapel to renew their efforts, and for several prominent believing laymen to consider the requisitioning of every public building, from the Albert Hall downwards, to enable the whole nation to join in very short and simple services on August 4th? We must not end with a Day of Invocation. We can continue daily to identify ourselves with the new spirit and await with serenity God's ruling in the final issue. For our Leader Christ has clearly said, "If ye abide in Me and My words abide in you, ye shall ask whatsoever ye will, and it shall be done unto you." "If" is the *crux* of the whole matter.

I am yours, &c.,

July 23rd. FROM THE FIGHTING ZONE.

Notes.

Declaration Day.—Our last issue, July-August, was circulated before August 4th, and therefore too early to comment on the memorable service of humble Prayer and Intercession at St. Paul's Cathedral, attended by the King and Queen, and a congregation evidencing the unity of the Nation and Empire at a solemn crisis in its history, and, as was fitting, the unanimous desire to commend to God the cause of Great Britain and the Allies. The sermon preached by the Archbishop of Canterbury was a stirring and fitting expression of public opinion, as well as a call to personal consecration and service. It sounded the note of *penitence* "for forgetfulness and waywardness, for lust and sloth, for selfishness and lack of discipline"; of *thankfulness* that "after exhausting every effort which could be honourably made to avert the conflict, we deliberately faced the tremendous issue and unsheathed the sword in a cause which we can, with a clear conscience, commend to God"; and of *resolution*, "we humbly, eagerly, bend our knees under this great dome to-day, and in resolute self-surrender—not through others, but ourselves—make answer to the Empire's personal call."

The same evening at a great public meeting in the London Opera House, addressed by Mr. A. J. Balfour (First Lord of the Admiralty) and Sir Robert Borden (Prime Minister of the Dominion of Canada), the following resolution was adopted — the same resolution being adopted at similar meetings held throughout the United Kingdom and the overseas Dominions and Colonies:—

> "That on this anniversary of the declaration of a righteous war, this meeting of the people of London records its inflexible determination to continue to a victorious end the struggle in the maintenance of those ideals of liberty and justice which are the common and the sacred cause of all the Allies."

Christianity and the War.—The progress of events calls for calm and confidence. In any and every crisis this should be the attitude of the Christian. "He shall not be afraid of evil tidings; his heart is fixed, trusting in God." Articles and correspondence in newspapers and magazines have been discussing the subject of "Religion and the War." Some fail to reconcile war and Christianity, and others apparently find it difficult to realise God, as revealed in Christ Jesus, in face of the proven facts concerning enemy atrocities in Belgium and Northern France, &c.; acts so far unpunished, but calling for vengeance. "In quietness and confidence shall be your strength" seems a fitting precept for any Christians distressed or disturbed in mind concerning the Divine element in the War. For a time, and for a purpose, God may permit evil to triumph, but only the more clearly to reveal His purposes and power. The methods and practices of the enemy have developed into foul murder, and have stamped upon Germany the brand of Cain, which will never be removed. We can and must rest on the Divine assurance, "Vengeance is Mine: I will repay."

Family Prayers.—The great meeting held in the Queen's Hall last June has already exerted an influence quite beyond expectations. It has been a particular pleasure to receive letters from Bishops and Clergy of the Church of England and others acknowledging the printed report of the meeting, and in some cases forwarding copies of letters recommending Family Prayers, and specimen cards containing brief prayers for daily use in the home, which have been circulated in their dioceses or congregations. Great meetings, especially those of a united character carried out on a comprehensive scale, involve heavy expense, but personal influence and recommendation can reach greater numbers than even the largest halls could accommodate. All possible is being done, however, to arrange for public meetings in provincial centres. Steps are also being taken to bring more prominently before the notice of Free Church leaders at home and throughout the British colonies the importance of the subject of Family Prayers. It

is hoped by this means to further progress the object underlying the initiation and organisation of the Queen's Hall meeting. Among letters on the subject we quote from one which points out that the cessation or absence of Family Prayers in the home is only part of a general forgetfulness of the claims of God upon the family life. The writer calls attention to the many households where the habit of Grace before meals, to say nothing of thanksgiving afterwards, has entirely ceased. We believe that in some continental countries, including Russia, the practice of Grace before meals is general. It is a little thing, but it is the little things that matter, and of which God takes note. Those who have written to point out that morning Family Prayers are impossible in their household are reminded of the opportunity and solemnity of the evening hour.

Evidence of far-reaching interest in the Family Prayers movement is to hand in a letter just received from Queensland, in which the writer, a Christian mother, says: "We have our family around us every morning before they all go to school, and I have always found the few verses of God's Holy Word, which my dear husband reads, a very great help for the daily tasks, and we all join together in the Lord's Prayer." The letter concludes with sympathetic reference to the War, further evidence of the generous co-operation displayed by the Colonies in the gigantic task which the Motherland has undertaken.

War Service.—The little "Clock" postcards prepared at the commencement of the war, sold at almost cost price, 3s. 6d. per 100, are finding widespread approval. Scarcely a day passes without the receipt of an order from near home or further off. A fellowship of prayer for our soldiers and sailors has thus been created which is daily enlarging and cannot but be fruitful. The movement to promote the revival of Family Worship has suggested the preparation of some special booklets bound in khaki paper cover and containing portraits of the distinguished Field-Marshals and their valuable testimonies concerning Family Prayers. Through the absent relative, the soldier father or son, or sons, on active service, influence may perhaps be brought to bear upon his family and friends at home to erect the family altar. It must be a comfort to those serving amidst perils and dangers of modern warfare to know that every day they are remembered by their relatives and friends in prayer to God. From one source alone the Alliance is petitioned for 100,000 of these booklets.

Evangelical Alliance in China.—In our last issue we quoted a letter received from a veteran missionary in China in which generous reference was made to the widening influence of the Evangelical Alliance throughout China. Since the letter referred to was received, the following letter has come to hand. It is from one whose name and influence, not only in connection with the China Inland Mission, but otherwise, are held in high esteem. It has been a particular pleasure to the Council to receive the letter, which is accompanied by an application for membership with the British Organisation.

"PAONING, *viâ* WAN-HSIEN (SZE),
"CHINA.

"*June 29th, 1915.*

"My dear Sir,—I have been much interested in the Magazine which you have sent me several times, as far as I have found time to read it.

"I have made a rule not to have anything to do with those various Societies which are marked by partisanship and help to stir up strife in the Church.

"But I have noticed with thankfulness that the methods of the Evangelical Alliance are otherwise, and so, after careful consideration, I feel thankful to be able to accept your invitation to become a member, regarding it as a privilege to become associated in this way, and especially at this most awful time, with such a company of Christian people.

"I enclose a letter to my agents to pay the annual subscription.

"I am, yours very faithfully,
"W. W. CASSELS,
"*Bishop in Western China.*

"*The General Secretary,*
"*World's Evangelical Alliance.*"

The Dearth of Conversions.—We draw attention to the article in this issue of EVANGELICAL CHRISTENDOM dealing with the subject of "Soul-Winning." The precept, "He is wise that winneth souls," is a

Biblical one, and cannot therefore be ignored. Authoritative reports tell us that all is not well with our Churches; their spiritual temperature is low, and further inquiry points to prevailing indefiniteness in the pulpit in regard to eternal things. A consequence is indifference in the pews and a dearth of conversions. In no way is revival needed more than in a return to emphasis upon eternal things — the things that matter. We need to get back to faith in the practice and power of apostolic days, and whether in the pulpit or by personal effort, to watch for souls as those who shall one day give account. There is food for reflection in the words, "They that turn many to righteousness shall shine as the stars for ever and ever." The Evangelical Alliance is doing good service by calling attention to the need for more definite evangelism in the Churches. How best to further this mission is receiving careful consideration.

A Hostile Critic Criticised.—Those who formed the Evangelical Alliance were prompted in their action by a full realisation of the errors of Rome and pseudo-"Catholic" organisations finding hospitality within the Anglican Church. In consequence "the right and duty of private judgment in the interpretation of Holy Scripture" was made, and is still, a foundation principle of the Alliance basis. Visiting a Cornish church recently, we chanced upon a book, one among others placed on a table inside the building for the use of visitors, and entitled *Foreign Protestantism in the Church of England*. It describes the Alliance as "that strange Undenominational Society"; informs us that Bishop Moule, one of our much honoured Vice-Presidents, was once a member of the Alliance, and concludes its hostile misrepresentations with the assertion that "no loyal Anglican who accepts the plain teaching of the Prayer Book and Articles could join such a Society without forfeiting his claim to be considered logical in his Churchmanship"! In the first place we are an inter-denominational Alliance. No member renounces his affection for his own Church, and his adhesion to the Alliance is an expression of his desire to draw closer in spirit to all those who hold the Faith of the Gospel and "are one in Christ Jesus" to whatever Church such may belong. It would not require a special pleader to prove that the formularies of the Church of England contain nothing that is opposed to the articles of the Alliance. The main hostility of the writer (who is well known for his bitter hostility to all that is Evangelical) is directed to the "Inspiration, Authority, and Sufficiency of Holy Scripture." The Sixth Article of the Church of England lays down emphatically, "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the faith, or be thought requisite or necessary to salvation." If Holy Scripture be not inspired, authoritative and sufficient, this Article is meaningless and presumptuous. As it stands in the authoritative formularies of the Church of England it is binding upon all English Churchmen, and it is vain for any man to condemn the Evangelical Alliance on this ground as inconsistent with the teaching of the National Church. The many Church Bishops, clergy, and laymen who have been and are members of the Alliance is sufficient proof that the critic imputes disloyalty because they do not follow his narrow exclusiveness.

Kikuyu.—In spite of the War, the problems associated with the Kikuyu incident continue to arrest attention. A further article on the subject, from the able pen of Rev. T. J. Pulvertaft, will be found in this issue. We continue to give prominence to Kikuyu interests, as they concern principles New Testament in their origin, and vital to true *Christian Unity*. We note that the Bishop of Oxford has published in his Diocesan Magazine the first of three short articles on the subject. He considers the Kikuyu question a movement towards unity on the Protestant side, and explains why he cannot accept it. Dr. Gore's article is charitable and full of the ability and acumen which he possesses, but it must not be forgotten that equally reverent and scholarly minds on the Evangelical side are none the less insistent on their views of the question. They directly challenge the view put forward by the Bishop of Oxford by asserting that the Church of England

has nowhere declared that Episcopacy is essential to the existence of the Church. That seems to many to be the great point at issue.

Malta and North Africa.—All goes well with our agents in Malta and North Africa. Reports to hand are encouraging, but we greatly need funds in this special connection. As evidence of what is being accomplished in Malta we include in this issue of EVANGELICAL CHRISTENDOM a full month's diary of our Colporteur. We hope our readers will make a point of perusing it, remembering the difficulties with which all such work in Malta must be surrounded. The need for prayer for Malta and Evangelical work on the Island is as great as ever. We hope the good progress may not be turned to retreat for lack of funds or enthusiasm at home.

'Ne Temere' and 'Motu Proprio.'—An Irish Nationalist member of Parliament, Mr. Arthur Lynch, has published a work that in ordinary times would create a political sensation. It is the most outspoken volume that has ever been issued by a Nationalist member of Parliament, and is written with an evident desire to be fair and honest. We have nothing to do with its political views, but we find in it allusions to the *Ne Temere* and the *Motu Proprio* Decrees that confirm all that has been written on the subject. He describes the *Ne Temere* Decree as declaring "Marriages between (Roman) Catholics and Protestants null and void, and treating the parties lawfully married according to the forms prescribed by statute as living in illicit cohabitation." Properly understood, he finds no objection to a Church making these rules for its adherents, "but no association, least of all a Christian Church, has the right to enforce obedience to those rules by influencing people by spiritual fears and then interfering with them in their mundane affairs." In the McCann debate truth became secondary to the play of party politics, and Mr. Lynch says: "I was far from satisfied myself, and had there been many such cases, had the matter been pressed as was apparently the first intention of Rome, the cause of Home Rule would have received a damaging blow." Unfortunately there is evidence that the matter is still being pressed. The Decree *Motu Proprio* ordained, amongst other things, "that no (Roman) Catholic should bring an action against a priest, to recover damages at the ordinary law courts, under pain of excommunication. It is difficult in these years of grace to enter into the frame of mind of one who would consider such a Decree as just and acceptable." Mr. Lynch effectively disposes of the pleas made in support of this decree, and calls the letters of the Roman Catholic Archbishop of Dublin an exhibition of his powers of casuistry. We had no doubt as to the accuracy of our exposition of these decrees —still in force—and Mr. Lynch confirms our opinions.

Common Prayer.

"We beseech Thee to hear us."

For all seeking the true unity of the Church, in preparation for the Lord's return.

For the fulfilment of the hope of a revived faith in Christ Jesus among the nations.

For pardon for our sins as a Nation and Empire, which have hindered the progress of the Gospel.

For the increase of desire and of meetings for united prayer.

That all Christian people may take a deeper interest and a fuller share in united acts of prayer.

For homeless and suffering Jews in Poland and Russia; and that God's promises to them as a nation may speedily be fulfilled.

For all engaged in the work of the Alliance, including its agents in foreign parts.

THANKSGIVING.—For the new spirit of service which the War is calling forth.

For the new openings and opportunities which the War is bringing us.

For widening interest in the movement to promote the revival of Family Prayers.

Scripture Circulation in Malta.

A Month's Diary of our own Colporteur.

IT has not been advisable to publish full details of the work accomplished by Alliance agents in Malta, but as evidence of progress and to encourage prayer, and financial help greatly needed at the present time, we print the following diary which has recently come to hand. With slight verbal alterations it is as written by our devoted native colporteur. All references to places visited have been replaced by lines, but all parts of Malta are referred to and are under continuous visitation. Let praise and further prayer be offered for Malta and its great need of full Gospel light.

1. I have been to-day at ——— and have spoken many things according to the Holy Bible with several persons who have embraced the Gospel truth. A woman who has spoken to me many times about Protestantism told me that a Franciscan friar advised her to avoid every sort of conversation with me, as I am a dangerous man to her soul. She answered the friar that every time in which she has had occasion to speak me about religion she has heard always by me very nice things about Christ. I told her to pray God for priests and friars, as they are *blind guides*, as Jesus Christ says in Matt. xxiii. 16, 17. Before I left her I recommended her to read often the Holy Gospel and to teach it to her children.

2. I have had to-day many persecutions at ———. Knowing that the desire of those who persecuted me was that to constrain me to leave this place, notwithstanding their molestations I remained in the same place in order to do my daily duty, spreading the Word of God among those persons who are ignorant about the truth of Christ's religion. I have explained different evangelical truths to four men who were seated in a coffee shop. One of them recommended me ardently to seek for him again to teach him something about the Protestants and their religion.

3. Among the persons to whom I have spoken to-day at ———, only a woman has provoked me by telling me different obscene words in order to offend not only me, but also my father and my mother, although they are dead. I answered her nothing, but a big boy who knows me and was hearing what she was telling me began to fling stones behind her. She was compelled to leave that place and went away. I remained in the same place and explained things according to the Gospel to several persons.

4. I have met to-day several friends who live at ———, where I have been. I have explained to them different truths according to the Holy Gospel, and recommended them to read often the Word of God. Some of them told me openly that they believe the Protestant doctrines; others showed themselves dubious of the same. Two big boys who were playing near ——— spoke me about the Protestant religion, and assured me that they frequent the Roman worship because they are constrained to do that, but they can't believe it, as it is full of superstitions.

5. I have been to-day at ——— to visit some families of those who have spoken to me several times about Protestantism. I explained unto them different things according to the Holy Scripture, and recommended them to read often the Word of God, and to be diligent readers of it. This time I have found great movement in this place, and a number of people have spoken me against their chaplain. They blamed him very much and told many bad things against him. I corrected them, and told them to pray God for him, to give him grace to forsake his superstitious life, and embrace once for ever the true religion of Jesus.

6. To-day is Sunday. I have been only at the church.

7. I have been to-day at ——— and ——— among a great number of superstitious men. I have explained unto them different evangelical truths. Some of them, when they heard my words, wondered, as they were hearing things which they never heard before during their life; others began to insult me, and estimated me as a despicable man. Notwithstanding all their insults I remained for a long time among them speaking about the Gospel truth. At last I was compelled to forsake that place.

8. I have been to-day at ——— and I have explained different nice things, according to the Holy Gospel of Christ, to several persons who live in this city. They heard gently my words and thanked me very much for all that

they heard by me. Some of them recommended me to go often in that place. Among all the cities and villages of Malta ——— is the place in which, since the beginning of my evangelical work on the Island, I have met less persecutions.

9. Most of those whom I have met to-day at ———, where I have been to spread among them some evangelical truth, refused to hear my words, but I have done all possible to give the Word of God to those who have heard me. A woman who received from me a portion of Scripture a few days ago called me near her house and spoke to me about many things which she has learnt since she has begun to read the Gospel. I recommended her to continue to read the Holy Gospel and to approve its teachings, as they are the only way which can lead us to eternal life.

10. I have had a great persecution to-day at ———, where I have been to propagate the Word of God. My persecutors were incited against me by the priests of this place. Notwithstanding the persecution I have explained the truth to several persons. One of these persons, who always reads the Gospel of Christ, took me to his house and explained to me some slanders which are spread against the Protestants.

11. I have been to-day at ———. Very few are those who have heard my words. The largest part of men to whom I have offered the Word of God refused to speak to me. A friend of mine, who is a very intelligent man, told me that the chaplain of this village and other priests always disseminate in the Maltese hearts a terrible hatred against the Protestantism.

12. I have offered to-day the Gospel of Christ to several persons who live in ———, where I have been. I sold two portions of Scripture and gave freely one portion only. The persons to whom I have explained the Word of God showed themselves very happy to hear me. I was persecuted by an Augustinian friar, who began to insult me and incited other priests to do like him.

13. To-day is Sunday. I have been only to church.

14. I have been to-day at ——— to execute my duty, spreading among the people some evangelical truth. I met several persons and offered unto them the Holy Gospel. Some of them refused to receive it, others received it gently. I sold two portions of Scripture, and gave freely another two portions. To those who have received the Gospel I explained unto them different things according to the Holy Scripture.

15. To-day I have offered the Holy Gospel to several persons who live at ———, where I have been to propagate Protestantism. The largest part of men to whom I have offered the Word of God refused to receive it; others received it, and asked me different things about it. I met a countryman who began to insult me; when I told him that I was going to report him to the police, he told me that he was commanded by a friar who lives in the same village to do that. I sold two portions of Scripture and gave freely another three portions.

16. Among all the persons to whom I have offered the Gospel of Christ at ———, where I have been to-day, only two men received it and would speak to me about religion. One of them bought a portion of St. Mark, and to the other one I gave freely the Acts of the Apostles. After that I have explained unto them different things about the primitive Church of Christ. I was compelled to forsake at once that place, because I found myself badly treated by several fanatic men.

17. I have been to-day to spend in vain the time, offering the Holy Gospel among the inhabitants who live in ——— and ———. These two villages are full of ignorant and fanatic people, and it is very difficult to find a man there who will converse about religious matters. At last I found a woman who received me in her house, and gave me to drink a glass of water because I was thirsty. I explained her some evangelical things, and after I had thanked her, I opened my small Testament and showed her the verse 40 of the 9th chapter of St. Mark. I offered unto her a portion of Scripture, but she refused to receive it, and told me that she was illiterate.

18. I have explained the Gospel of Christ to several persons who live at ———, where I have been to-day. I offered unto them the Gospel of Christ. Some of them refused to receive it, others received it quietly. I sold two portions of Scripture, and gave freely three portions. I recommended ardently unto those who have received by me the Holy Gospel to read often the Word of God.

19. I have met to-day several persons at ———, and offered them the Gospel of Christ. Some of them refused to receive it, others received it. I sold a portion of Scripture and gave freely two portions.

20. To-day, as I have been physically indisposed, I was compelled to remain at home. I have given freely a portion of Scripture to a person who came to visit me.

21. I have sold to-day two portions of Scripture, and have given freely another two at ———, where I have been. A woman who has spoken me about Protestantism told me

that the priests of ——— are all against the Bishop of Malta, as he appears to show sympathy towards the Protestant people.

22. I have had to-day many persecutions at ———, where I have been to disseminate the Word of God among the people of this place. If numerous were my persecutors, numerous were also those who have heard my evangelical explanations, and for this I remained very satisfied. I offered unto them the Holy Gospel; some of them refused to receive it, others received it quietly. I sold a portion of Scripture and gave freely two portions.

23. I have explained different evangelical things to-day to several persons who live at ———, where I have been to spread the Truth. Among all those persons to whom I have spoken only two have despised my words, the others thanked me and heard me kindly. I sold two portions of Scripture and gave freely another two portions.

24. I have been to-day at ———, and have visited all those persons who embrace the Protestant sentiments. I have spoken unto them different fine things according to the Gospel. As they have the Gospel they read it often and can speak many things about it. I have given freely a portion of Scripture to a big boy who has shown himself desirous to read it.

25. I have been to-day at ——— and ——— to spread Protestantism among those persons who frequent these two places. I explained to several of them different evangelical truth and they heard me kindly. Along the street I met a bookseller, who began to incite the people against me by telling unto them that I was a dangerous propagator. Two of those men who have heard him speaking against me began to insult me. I sold a portion of Scripture and gave freely another two portions.

26. I have visited to-day several families who live at ——— and spoke to them and offered them the Holy Gospel. Those who have it refused to receive it, but to those who have it not I sold two portions of Scripture and gave freely another two portions.

27. To-day is Sunday. I have been only at church.

28. I have explained different evangelical things to several persons who live at ———, where I have been to-day. I offered unto them the Holy Gospel. Few are those who receive it, the largest part refuse it. I sold two portions of Scripture and gave freely a New Testament.

29. To-day, as it is holy day in Malta, I remained at home and explained things, according to the Holy Scripture, to two men who came to visit me at my house. I gave freely a New Testament to one of them.

30. I met to-day several friends in ——— and offered unto them the Holy Gospel. Some of them refused to receive it, others received it gently. To those who heard me speaking about the primitive Church of Christ, I explained different evangelical truths, specially about the deity of Christ and His Holy Word. I sold two portions of Scripture and gave freely another two portions.

"What we chiefly need at present is not a new appointment of special days, or a new set of published forms. Rather we want a more literal fulfilment of the plain duty of 'continuing instant in prayer.' The duty lies imperatively upon all who profess and call themselves Christians; but it grows incalculably in weight by the solemnity of these tremendous weeks of tense conflict, of crushing bereavement, and of continuous suspense and strain. Are the Christian people of our land putting into the high service of prayer anything like the energy and resolution, or the sacrifice of time and thought, which in many quarters are forthcoming with a ready will for other branches of national service?"—*Archbishops of Canterbury and York.*

Christianity and the War.

As evidenced by an interesting but inconclusive correspondence in the *Westminster Gazette*, the war has forced men to think of the great fundamental problems that have long tried the faith of those who are accustomed to dwell upon the perplexing facts of life. There is no new problem put before men by all that is occurring in the battle-fields where men suffer untold agony and die in the flower of their youth. The existence of pain in those who appear to be deserving of life free from the racking torture of suffering, and the presence of moral evil, present exactly the same perplexity to the thoughtful. It has always been so. The Book of Job gives us a picture of the suffering of the righteous, and our Lord was asked, "Who did sin, this man or his parents, that he was born blind?" We do not, however, feel as acutely the ordinary facts of our daily experience as we realise the awful calamities that are forced upon us by the war. In some respects the losses in combat, where the free will of men is seen to have determined the outbreak of hostilities, are not so hard to reconcile with the government of the world by a loving God, as are those cataclysms of nature that carry to swift and sudden death thousands of men and women who are accustomed to think that nature will always go on its fixed, settled, and stated course without violent changes that involve terrible death rolls.

It is the trial of our faith that we now see things in a riddle. Our knowledge is limited, and our outlook is conditioned by our surroundings. The Bible teaches without any ambiguity that the Jews were the chosen people of God. They, if any nation, should have been cherished by Him from disaster, and should have been kept from the sufferings that befall other nations. So men would imagine on general grounds. But what a contrast between the facts of their history and the conclusions they themselves wished to draw from their privileged estate! No nation ever endured so many violent attacks. Captivity followed captivity. They lost all they most highly valued. They became the serfs of the heathen and the slaves of foreign nations. As we review their story in all its chequered progress, we see that when they sinned they paid the penalty. They used their free will to follow their own ambitions. They neglected God and paid the penalty. All the time God preserved them for a great destiny, and in His Providence they became the nation that gave birth to the Messiah, with a nobler work than they ever attributed to the coming One, for He came to redeem not only Israel, but all mankind; and in the suffering of the nation there was a great type of the suffering of its Redeemer. He that should redeem Israel was supposed by His followers to be dead in a tomb when He was alive for ever more, and the Jewish race gave to mankind the One who overcame death and has the gift of life for all who believe in Him. In the darkest days of its history Israel had men who trusted and were not afraid. The Philistines might triumph for the moment; but their day would cease to be, and Israel would live long after the defeat of the foe that laid it low. God was over all in spite of the apparent forgetfulness of the people that He had chosen.

It is said that lessons from Jewish history have no application to the Christian era. We live to-day under grace, not under law, and therefore we may expect to see God intervening visibly in behalf of His own children and vindicating righteousness in the world process. We live under grace, but man still remains sinful, self-willed, ambitious for his own ends. God has given him the power of opposing Him—of rebelling against the Divine will. He has exercised his prerogative to his own destruction, and it is a law of life, we cannot to-day trace to its end, that the innocent suffer for the guilty. The ill deed done by the sinner brings sorrow to the innocent. Man, on a larger scale than ever before, is now enduring the woe that has been brought on the race by the sin of the men who made this war. No nation is guiltless in the sight of God. We have not in England honoured Him as we ought to have done, and this war is a call for us to mend our ways. Is it not often the fact that the innocent sufferer by lively faith

accepts from God's hand pain and sorrow as chastening, and grows better thereby? We have all seen the best of God's people growing better and more trustful, when we have asked ourselves the question, "I wonder would I, if in his or her place, be as true and Christlike?" We may not have as much as other nations to blame ourselves for, and in this war, at any rate, we as a nation know that we did all in our power to avoid the struggle, and had to take up arms to defend the right, to keep our word, and to save ourselves from annihilation as a Power entrusted by God with a great world mission for the elevation of those races placed by God under our government. Nevertheless, we shall only half do our duty if we defend and retain our privileged responsibility, and do not chasten ourselves and get right with God, who deals with His children in order that they may become more like Him.

Many years ago it was asserted that we do not know what the character of God really is, as His omniscience, omnipresence, and omnipotence place Him so far from us that we cannot assign to Him those characteristics which we think highest in man. This Christian agnosticism was defended as the only means of reconciling with Divine Providence the moral difficulties in life. We have gone beyond that way of looking at our Heavenly Father. We have learned that the great words Truth, Life, and Love have an eternal meaning, and unless they mean the same fundamental conceptions for God as for us, life becomes meaningless, and the whole of our faith and approach to Him as Father become a great delusion. As Christians we cannot forget that "the Word became flesh and dwelt among us, and we beheld His glory, full of grace and truth." We must interpret God in terms of Jesus Christ, the Incarnate Son of God. To Him we fly in our troubles, and we look upon His life as the only key that will unlock the mysteries of life to the man of faith. He spoke as never man spake; He lived for others and was as one that serveth. He was never selfish, but was always ready to forget Himself in order that others might obtain blessing. He lay asleep, and His disciples thought that He did not care whether they perished or not. He knew that His friend Lazarus was dead, and yet He tarried for days away from the bereaved sisters. He delivered His disciples from the danger of the waves, and restored Lazarus to his family. A greater trial lay before His followers. He was taken prisoner, despitefully used, condemned to death, crucified, and in agony He used the words, "My God, My God, why hast Thou forsaken Me?" When all was finished He committed His spirit into the hands of God. The Cross is the mystery of man's sin atoned for by the sacrifice of the Son of God. That is the great central fact of human history. That is the one infallible clue to the solution of all life's perplexities. In the Providence of God we see the end of the Christ life in its eternal aspect. We know that the love of God caused the Father to give the Son to save man; we know that in submission to the Divine Will the Son freely offered Himself for us all; and we also know by blessed experience that we live in Him, and that in Him we have all things necessary for our eternal salvation. There we see the supreme tragedy of humanity, and know that over it all, in it all, and through it all, love reigns. Human history as a whole—human history in each individual life—finds in Him the resting place of its doubts and sorrows, and the man who cries to Him in the anguish of his heart, "Lord, I believe, help Thou mine unbelief," learns to say at length, "My Lord and my God."

We do not know what God has in store for mankind, and what will be the result of this terrible struggle that brings pain, bereavement, and life-long sorrow to so many innocent souls. We cannot answer one thousandth part of the questions that are asked. We can only keep our minds stayed by eternal truth. Now we know in part; we see only a little bit of the purpose of God in the world-plan. But in our souls we know that God is true; in our hearts we feel that God is love; and, laying aside the problems that harass and abandoning as insoluble the riddles that are set to us to solve, we can only trust the Judge of all the earth to do right, and cling simply to the Cross, knowing that He who spared not His own Son, but freely delivered Him up for us all, will one day make plain what now perplexes, and will make the crooked paths, through which we tread our way in life, plain for our feet, if we put our whole trust and confidence in His mercy.

The Bible in Relation to Soul-Winning.

By Rev. W. Fuller Gooch, (of West Norwood).

THERE is, we are told, on every hand, a dearth of conversions in this country, hence anything that will bring us face to face with the important fact that the Gospel of God is the only means for the salvation of souls, and anything that can incite to more faithful presentation of that Gospel in our lives and testimony, is to be received with gratitude.

The first thing to remark concerning the Bible in its relation to soul-winning is that the Bible embodies in itself all the principles of soul-winning. The object of the Book as given by God is the winning of souls. The Bible is too much looked upon as the property simply of the Christian Church, of believers, of saved people. It is their property largely, but they have not the monopoly of it. The Bible is God's voice to men, God's revelation to the world. And when men say, as multitudes do say, "The Bible is a book which doesn't concern me," they are making a mistake. The Bible concerns everybody. It is God's message to every man, woman, and child on the face of the earth to whom it goes.

What is the outlook of the Bible? The Bible is a history of the fall of man and of man's restoration from the fall by the redeeming work of the Lord Jesus Christ. It is the story of Paradise lost, and then of Paradise regained, and the outlook, from the early chapters of Genesis on to the last chapter in Revelation, is this, that the world is lost, that the world is under the power of the evil one, and that it needs salvation. And from Genesis to Revelation you see the plan of God's salvation, by means of which alone the sinner can be restored from the fall and brought out of darkness into God's marvellous light. Reverently let me say, the Holy Spirit, in all that He has caused to be written here, is acting as the soul-winner of men. The Holy Spirit, in the Bible, takes that place, undertakes that work by means of the truths which are here revealed, to bring men back from their wandering from God to find their home at the feet of Christ. Modern thought may say what it will about the greatness of man and about man's power to lift himself out of his environment. The Bible knows nothing of it. The Bible regards man as down, lost, far from God, and so regarding him, it stretches out its loving, gracious, Divine hand and points all men to God's way of salvation.

The revelation of the Bible is a revelation of the Divine love, and not God's love to the world simply as a vast mass, but His love to the individual in the world. There is not a soul of the human race on earth that has not an interest in God's love. There is not a soul on earth about whom God does not think with interest, with compassion, when He says, "Unto you, O men, I call, and My voice is unto the sons of men." The Mighty Spirit by His Word is ever saying unto men, "Awake, arise from the dead, and Christ shall give thee light." It is a blessed fact that the Bible is not a book of conundrums, of mystery, a book of which we can say it is just for scholars or for some particular class. It is not even a book for saints. It is the book for mankind, a book for souls, heaven breaking the silence and speaking from its heights of holiness to poor sinners down in the depths. It is Christ's message beseeching men to believe and live. The Bible is with us in soul-winning efforts, in soul-winning desires, in soul-winning prayers. God's message by it is put into human lips that human lips may pass it on, and by passing it on bring souls to the Saviour. I believe most heartily in a commissioned ministry, but I do not believe a commissioned ministry has the monopoly of the soul-winning work. The Bible recognises the ministry, qualifies the ministry, commissions the ministry, but it also commissions the whole Church in this direction of winning souls. Every man whom the Bible has brought to the light of salvation is bound by this very fact to pass it on; and while preaching is God's ordination, and while God uses what the world calls "the foolishness of preaching" to save men that believe, yet I have no doubt that when the great day of account will come it

will be found that great multitudes have been won to Christ, not by sermon, however evangelical and true, not by preacher, however earnest, but by humble efforts, individual endeavours to bring others to Christ.

Some are apt to think it is easy work to seek the souls of others. But it is serious work, and needs a great deal of Divine teaching and blessing in one's own soul to deal wisely with the souls of others. Some resent a personal appeal to them by those who sit side by side with them in the street or in the railway carriage, and it needs "the wisdom which is from above" in order to know when to speak and how to speak.

The Bible does not warrant us just promiscuously, without any Divine guidance or consciousness of leading in the matter, talking to people about their souls. But what it does warrant is this, to have souls laid upon our own heart, so that we are ever ready for opportunities to reach out a helping hand or word that shall lead men and women to Christ.

The Bible commissions every believer to love souls, to pray for souls, to yearn over souls, and to wait upon God to get the inspiration at the right moment which shall lead to the leading of souls unto Him. Is not it so? But do we all obey? Are we all living that way? I think we should often see sinners converted if everyone realised that the Bible gives a warrant to tell of Christ to all with whom they come in contact. Wesley could say:

"'Tis all my business here, below,
To cry: 'Behold, the Lamb!'"

But the Bible would have that spirit in every heart, and it would have that longing desire in every soul that knows the Saviour.

Then, further, the Bible directs the course of action to be pursued by the soul-winner. The Bible is the soul-winner's directory and guide as to how he shall carry on his work. The Bible is indeed our guide as to the methods we are to adopt. In Psalm cxxvi. we have the picture of a man spreading the seed. The Psalm says when a man does that with tears, because of the difficulties, he shall doubtless come again with rejoicing. He used the method. When you are after souls you must bring the seed basket with you, which means that you must have the seed by which alone souls can be won. Jesus Christ, in the thirteenth chapter of Matthew, gave a commission to all His disciples. He said the seed we are all to use is the Word of God—unmixed seed. Not the Word of God and some theories of men added to it, but the pure Word of God in the seed-basket sown in faith. That is the Bible method of winning souls. And as you look through the Bible you will find directions as to how you are to go to work, and as to the spirit in which you are to fulfil it. You are not to go and judge men, as though you were the arbiter of their doom and were going to bring the besom of destruction to bear upon them because they are out of Christ. You are not to strive, but to be "apt to teach," "patient with all men," to make a difference. Some you are to save "with compassion," others are to be plucked "out of the fire" into which they are fallen and being consumed. As we are saturated with Bible truth, and as the Bible puts before us God's message to man, we become wise in winning souls.

As to *the power*, the Bible directs us further. The power is not in us. What we need to make us ready to win souls is to live in the fellowship of the Holy Ghost, to have spiritual unction. If we are not filled with the Holy Spirit, we may do harm by seeking to win the lost. But when we are filled with the Spirit, animated by the Cross, the power is with us; a word, even a smile, a look of love, a kindly act may draw the sinner right away to the Saviour.

The Bible encourages soul-winning by numerous words and promises of blessing. There is no tonic like coming to the Word, for a weary, despondent worker. If his testimony is faithful, if he is right with His Master, he will not look into the Bible long before he finds his weariness is giving way to spiritual rest, and his discouragement giving way to enthusiasm to work. Results are not ours. What does the Bible say about it? "He that winneth souls is wise." "They that turn many to righteousness shall shine as the stars for ever and ever." "If one convert a sinner from the error of his way, he shall save a soul from death and shall hide a multitude of sins." O the sweetness of the encouragement Jesus gives to His servants who are living to win souls! How He takes them into His confidence and care! How He helps them to stand in the evil day! We

are, in our work for God to-day, surrounded by all the powers of darkness. The devil knows he has but a short time, and he is beginning to rage, but the Master is looking down upon His Church. He is looking down with kindliest interest upon those who are mourning the sins of the times and longing for better things. If we take this assurance to our hearts we shall find in soul-winning we shall be drawn yet closer to the Lord Himself, and however dark may be the outlook humanly speaking, His light will shine through us and upon us. Whatever be our sphere of labour, if we are looking unto Jesus and following His example and teaching according to the Word we shall reap as well as sow.

God help us to lead sinners to Christ and to cry to all, "Behold the Lamb of God."

The Bible in the Zenana.

THE importance of Protestant missionary work in India cannot be overstated. India has a population of 315 millions. More than 150 millions of the women of India are living under a fourfold burden of ignorance, superstition, fear, and physical suffering. Much of this suffering is accounted for by the evils of child-marriage, life-long widowhood, the Zenana system, and popular prejudices. The only power to effect a real change is that of the Gospel of Christ, and those who are seeking to give India the Gospel claim our sympathy and help to the utmost. The receipt from the Secretaries of the Zenana Bible and Medical Missions of a packet of new and attractive leaflets, setting forth the claims of India's millions upon Christian sympathy at home, and the splendid work of the Z.B.M.M., prompt us to reprint the following brief and interesting *résumé* of the origin and aims of the Mission.

"In 1851, a most unusual incident occurred in Calcutta, the results of which have been overruled by God in a wonderful way for the extension of His Kingdom. The women in the Zenanas were at that time so closely secluded that no white visitors whatever were allowed to see them; but one evening the wife of a missionary received a message asking her to visit a young Hindu lady—belonging to a high caste family—who was dying in a Zenana. To her surprise the missionary found her a believer in Christ. She had never before seen a Christian, but her husband, when a boy, had attended one of Dr. Duff's Mission Schools and learnt to love the Bible. Fearing he would become a Christian, his father took him away from school, burnt his Bible, and kept him for several months a prisoner in the house. During this time he taught his young wife to read. One day his father went to a sale at an Englishman's residence and bought a quantity of books. They were brought to the house, and the boy, in turning them over, found a Bengali Bible. He at once hid it in his wife's Zenana, and she used secretly to read it, so that some years afterwards, when on her death-bed, she begged to be allowed to see a Christian woman, and when the missionary's wife came in, she confessed her faith in Christ as her Saviour. The report of this reached the ears of Lady Kinnaird, the mother of the present Lord Kinnaird, and led her to found the Zenana Bible and Medical Mission, to teach girls to read and then send them into the Zenanas to teach the ladies. This was all that could be done at the time, but it was felt that if we could give these imprisoned women the power to read and the Book to read, God would teach them and lead them to the Saviour. After the mutiny it became possible for English ladies to visit and teach in the Zenanas, and the work gradually developed. Schools for girls, and training institutions to prepare Indian Christian women to take part in the evangelisation of their heathen sisters, were established.

"When the missionaries gained access to the Zenanas, they found an appalling amount of unrelieved sickness and suffering. The close confinement and absence of exercise or change are most prejudicial to health. Ailments which at first may be but slight become serious and chronic through neglect, whilst the ignorance and superstition of the 'dais,' or nurses, by whom the women are attended, often aggravate their condition and cause severe and prolonged suffering.

"Medical aid was found to be of urgent importance, and owing to Eastern customs could only be given to women by women.

"As soon as ladies were admitted to the medical schools in Great Britain and Ireland, the Society began to train medical missionaries. It was felt that they must have the most thorough preparation. Many patients are not allowed to see the English doctor until everything has been tried which the ignorant dais and friends can suggest. Thus the lady medical missionary has a far more difficult task than the doctors who work in hospitals for men. She is called to most critical cases, often in the last extremity, and has to rely entirely on her own judgment. She cannot call in a medical man for consultation, but must act as a specialist in all diseases and perform the most difficult and anxious operations—frequently these have to be done in the most trying circumstances, in close, dark rooms of native houses, with an entire absence of the comforts and surroundings needful in the sick-room.

"The Society has well-equipped hospitals for women at Lucknow, Benares, Patna, and Jaunpur, in the United Provinces, and at Nasik in Western India. In the hospitals and dispensaries in 1914, upwards of 26,000 patients were treated, of whom 1,745 were in-patients. No fewer than 1,000 operations were performed by the lady doctors, 245 of these being major operations and very serious cases. A large number of lives were thus saved. The visits of out-patients to the dispensaries numbered 79,088, whilst the doctors attended 943 women in their own homes. It would be difficult to imagine a more necessary or Christ-like work."

Kikuyu—The New Phase.

We all have fixed our eyes on the mission field as the centre from which evangelical unity would come. There, if anywhere, men we thought would see the need of uniting their efforts in a common brotherhood to spread the knowledge of Christ among the heathen. The factors that divide men holding the one faith in the bonds of holy love would be seen to be less important than the principles held equally firmly by every section of the Evangelical Church. The centripetal tendency would overcome the centrifugal traditions inherited from the base, and it seemed that the warm words spoken on many platforms would be followed by a movement that would draw men together, and by so doing engender a spirit of union in the homelands. Kikuyu brought matters to the test. A definite scheme of federation was planned, and Episcopalian Churchmen and the representatives of non-Episcopalian Churches found themselves able to accept a scheme of federation that preserved essentials, and enabled them to work in heart unity in their several spheres of interest. The scheme was submitted to the Home Organisations, and in non-Episcopal circles it was hailed with gratitude. Evangelical Churchmen, too, welcomed it as the beginning of better and brighter days. There arose an unfortunate controversy, and some central positions in the scheme were referred to the Archbishop of Canterbury, who consulted the Committee of the Lambeth Conference. After consideration his Grace declared that the permission given to non-Episcopalian missionaries to preach in Anglican churches, and the admission of the non-confirmed to Anglican Communions under Episcopal regulations, are in accord with the principles of the Church of England. The Archbishop, however, disagreed with the proposal to advise Episcopalians to communicate with non-Episcopal congregations and deprecated the holding of united Communions.

We are not now concerned with the limitations of Christian liberty in the Archiepiscopal decision. However much we may regret them, it is unnecessary to discuss them in the face of the controversy that has arisen in the Church of England on the two points of the scheme that won his Grace's approval, and it is clear that we are about to be engaged in a strife that may have the greatest influence for good or evil on the whole future of British Christianity. It is not too much to say that Kikuyu has brought to the surface two conflicting ideals that cannot be reconciled except on the Hegelian principle of the union of contraries. One or other of these ideals must be true, and the other must be false. There is no logical or practical union between them. All men must make up their mind to stand on one side or the other, and as they determine, their attitude will be settled. Briefly, we are asked to decide whether union with Christ in living faith and daily communion with Him as Lord and Saviour determines our membership of the Church of Christ, or is "membership of Christ mediated through membership in the visible body, and carrying with it the obligation to the body and its rules"? In other words, are we bound by a sacerdotal system involved in a theory of Apostolical Succession if we are to be considered true members of Christ? If we are not members of this sacerdotal Church, adopting the rules laid down by the Church in all details, those who call themselves Christians are living in complete and explicit rebellion "against the authority of the ancient and undivided Church." As rebels they have invalid ministries, as "ordinations not celebrated by a Bishop are invalid, and Eucharists not celebrated by an episcopally ordained Priest are invalid." Accordingly, to admit these rebels to preach in Anglican churches, and to admit those who hold the Godhead of Christ, the atonement for sin, and accept the Scriptures as the Oracles of God to Anglican Communions, is to defy the explicit rule of the Church.

EVANGELICAL CHRISTENDOM.

Bishop Montgomery, in an address, devoted himself to the admission of non-Episcopal missionaries to preach, and condemns the permission with whole-hearted outspokenness. He goes so far as to say that the leaders of non-Episcopal Christianity will accept the limitation on the ground, "we have no desire and no intention to accept any such invitation, since we know that the proposal causes disunion within your own Church"; and he frankly states that he will not again attend a conference on the lines that made Edinburgh appear to many to be the herald of a new age in the Church of Christ. He does not deal with the admission of the non-Episcopalians to Anglican Communions. Possibly he shrinks from the denial of the exercise of Christian hospitality to those who have been accustomsd in many S.P.G. Chaplaincies to attend the Communion services of Anglicans, when they otherwise would be without any opportunity of obeying their Lord's command, "Do this in remembrance of Me." But those who have initiated the campaign against the Archbishop's pronouncement have no such scruples, and say boldly that such spiritual hospitality "is giving the Sacrament of Christ's Body and Blood to persons who are separated from the Church, without requiring them to renounce their schism, or to be confirmed, or even to make any such profession of faith as would prove that 'they discern the Lord's Body.'" Let it be borne in mind that those who approach the Lord's Table in the Anglican Church recite the Nicene Creed, make confession of their sins, and draw nigh in humble faith in the one sacrifice made for the remission of sins.

It seems on the face of it that such a claim to exclusive possession of valid sacraments is opposed to the whole New Testament conception of Christianity. Where in the teaching of our Lord or His Apostles do we find the theory of Apostolic Succession, and the absolute necessity of the Priest being ordained in a particular manner as a condition precedent of a valid sacrament? Where do we find Confirmation laid down as a necessary qualification for the due reception of the elements ordained by Christ Himself? The answer is that such conditions are not found in the New Testament. They cannot be discovered therein. Is Confirmation administered to infants, as in the Greek Church, and administered in the Roman Church by the Bishop waving his hands over the Confirmees, a fitter preparation than that of the Holy Spirit working in the hearts of the saints of God, and witnessed by godly living and fruitful seals of the ministry of the Word? Is the whole non-Episcopal Christianity of the world outside the Covenant of God, and are those who are non-Episcopalians so destitute of Christian standing that unless they accept a particular organisation of the ministry, and renounce the Church of their Baptism as a Church of Christ, they cannot be admitted to the reception of valid Eucharists? The idea is so anti-Christian that it only needs to be stated to be rejected by those who love their Bible and follow its teaching.

We have reached the parting of the ways, and it is the clear duty of all who hold by Evangelical Christianity to make their position clear. The surrender of the freedom of the Gospel involves the sacrifice of the very foundations of the teaching of the Apostles. English Churchmen in the past had no such feelings towards their non-Episcopal brethren. They looked upon them as members of the Church of Christ, and rejoiced to extend to them the welcome offered by the Lord Himself to those who truly repent them of their sins and live a godly life. To do otherwise is to condemn what God had blessed, and to limit the blessings of the Gospel by mere human limitations. Many of those who hold most firmly by Episcopacy as the oldest and best form of Church government are wounded in heart by the extravagant, unhistorical claims put forward by the new school of Anglican ecclesiastics. In the interests of Christian brotherhood, and for the sake of Christ and His Church, they reject these claims, and rejoice to know that they are one in Christ with those who hold the truth in sincerity, and live the life that Christ taught them to live, and enables them to live, by His indwelling Spirit. To think otherwise is to be false to that great conception of Christian brotherhood taught by Him who said, "Where two or three are gathered together in My name, there am I in the midst of them"; and they cannot deny that "where Christ is, there is the Church."

T. J. PULVERTAFT.

The Reunion Outlook.

Notes and Comments.

Reunion with Rome. THE Toronto edition of *China's Millions* has a striking paragraph on the proposals for union of Evangelical Christendom with Roman and Greek Churches. Attention is called to the craving for the abolition of the dividing walls, and the belief that such disunion is not in accord with the mind of God. The argument is felt to be strong but not convincing, for "what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Peace must not be sought at any price. It must be conditioned by truth. Men cannot as the price of union abandon truth when that truth is the truth of God. "Now the difference between Protestantism and Greek and Roman Catholicism is not a superficial one, but a radically deep one, since it is a difference which concerns not simply pope, patriarch, image-worship, confession, &c., but also and particularly the very way of salvation." "Protestantism represents the teaching of the New Testament, justification by faith; Greek and Roman Catholicism, justification by works. Let us have all possible fellowship with true Christians in whatever Church they are found; but let us be positively and unalterably opposed to any religious system which does not represent the full Gospel of Christ. Thus, and thus only, may truth be preserved, and peace where it has a right to exist be maintained." This is well said. The way to God as taught by the inspired Word is one thing; the way to God as mediated by a priesthood and hierarchy is a doctrine foreign to the teaching of God. Man cannot justify himself by his own works. God alone can justify, and by faith man is justified. We can never merit salvation; Christ alone for us has merited salvation, and by His merits we are saved. When this is obscured there can be neither peace nor union. No one questions the orthodoxy of the Greek and Roman Church on the doctrine of the Godhead of Christ. But we are not saved by orthodoxy, we are saved by living faith in a living Saviour, and salvation is found by personal faith in the Lord Jesus Christ.

John Wesley in Georgia. Attention has recently been directed to the action of John Wesley in Georgia, where he refused the Lord's Supper to all who had not been episcopally baptised, and re-baptised all who had been baptised by Dissenters. He also declined to bury those who had not been episcopally baptised. He even went so far as to refuse the Communion to one of the best men in the Colony, the pastor of the Salzburgers, on the ground of his not having received Episcopal baptism. In some respects he went beyond Anglican sacerdotalists of the twentieth century, for they admit the validity of the baptism by Nonconformists, and are willing to bury all who have been baptised. Wesley was at the time much impressed by the Christian conduct of the pastor whom he repelled from Holy Communion, and in later years he wrote:—"What a truly Christian piety and simplicity breathe in these lines! [A letter from the pastor.] And yet this very man did I refuse to admit to the Lord's Supper because he had not been baptised by a minister episcopally ordained. Can any one carry High Church zeal higher than this? And how well have I been beaten with my own staff." We are by no means surprised to find that a member of the Colony said to Wesley: "The people say they are Protestants, but as for you, they cannot tell what religion you are of; they never heard of such a religion before, and they do not know what to make of it." Nowadays the spirit that inspired the Wesley of Georgia is so familiar that people no longer wonder. In fact, the time for wondering at anything seems to have passed, for we are surrounded by all kinds of peculiar religious professions that are out of keeping with the formularies of the

Churches to which men belong. Is it impossible to believe that by the grace of God many who hold the intolerant views of the founder of Methodism may grow out of their exclusiveness into the fulness of the knowledge of Christ Jesus?

Two Good Men. As we have mentioned Wesley, we may refer to his meeting in America with the saintly Moravian missioner, Spangenberg, who was an earnest man, anxious above everything to bring the people into living union with Christ. Wesley recognised in him a man devoted to the service of God, and sought his counsel concerning his work. The Moravian, desirous to know Wesley's standpoint, asked him concerning his religious experience, and could only receive from the Anglican the reply, "I hope that our Lord died to save me." Pressed, he made reply to the question, "But do you know yourself?"—"I do." He added afterwards that he feared his words were vain words. Both men valued the sincerity of the other, and the Moravian saw humility and grace underneath the exclusiveness of Wesley. Probably the experience of the great Evangelist in the mission field has had an influence similar to that exercised to-day on men of much the same type labouring side by side with non-Episcopal missionaries. We find among them a spirit of brotherliness that is not so frequently present at home. It is noteworthy that the pressure exercised on the Missionary Societies associated with sacerdotalist views comes from men at home who desire that the cleavage between "Church and Dissent" should be emphasised. True, occasionally a Bishop of Zanzibar expresses ideas that are far from those of the comity and brotherliness laid down in the New Testament, as they are from the bonds that should unite the brethren of the same Master and Saviour; but men of this exclusiveness are rarer in the foreign field than they are in England. Where the great contrast is seen between heathendom and Christianity, honest souls know that those who teach and follow Christ are one Body in Christ, and they cannot unchurch or shut out from communion those who inherit the same precious promises. The physic of an intolerant discipline has no place in their pharmacopœia.

The Christian Endeavour Movement. Congresses are held on a great scale in the United States. The Fifth World's Convention of the Christian Endeavour Movement was held last July in Chicago. Representatives of fifteen nations attended, and more than ten thousand delegates were present at the meetings. This is at once a proof of the extent of the work and a demonstration of its vitality. When it is remembered that once before in its history one million new members were enrolled and ten thousand new societies called into being in two years, the challenge to obtain a million new converts, a million new Endeavourers, and a million new Church members in twenty-four months does not seem so impossible as it appears at first sight. The Christian Endeavour war cry, "For Christ and the Church," has been sounded in many lands. The movement is interdenominational and rejoices to work in close sympathy with the organised Churches. It appeals especially to the young, and urges the duty of every member taking his or her definite part in the evangelising of friends and acquaintances, and of building up the life of the branches. It has succeeded where other interdenominationalist movements have failed, and has brought new life and vigour to many Churches. The movement rests upon the Bible. As a prominent speaker at the Convention said, "The Word of God abideth for ever. Regardless of the assaults of the critics, the books of the Bible, like the prisoners with Paul in the Philippian gaol, 'are all here.'" Special emphasis was laid on the work of Sunday schools, and the Endeavourers were directed to ask themselves the question whether they were doing all they could do among the young. When it is remembered that the Society is only twenty-seven years old, and that it owes its inception to the labours of one man who is still, happily, with the Church militant, its progress is nothing short of extraordinary. It is the Lord's doing, and it is marvellous in our eyes. In England it has not developed anything like the influence it exerts in the United States.

A Guiding Providence. In an intimate address to the students of the Moody Institute, Chicago, Sir Wm. Ramsay told the story of his life. The full report of his remarks shows how God had

called him by a method, entirely unforeseen, to do the work that has accomplished so much for New Testament students. Through poverty and ill-health, by placing apparently insuperable obstacles in his way, and by pointing the path that he should follow, our heavenly Father led His child to prepare himself for the one work that he was pre-eminently fitted to perform. At the close of his address he dwelt upon the lifting power of a great belief, and showed how a supreme idea and faith in it can raise men to a height they would not otherwise attain. "This belief, this power of faith, this idea towards which one should look, has been provided from the beginning of the world by God as part of His plan of creation. The Creator implies a Creation. It is meaningless to speak about God, about a Creator, unless you understand that the Creator is, and that the creation is the purpose of God from the beginning, and in the purpose of God there was the culmination of this purpose in the coming, in the life, and, beyond all, in the death of Jesus Christ. This is the supreme idea." When men realise this their whole life is altered, and the driving power is provided to drive them back from sin and to drive them to God to set their feet upon the rock that cannot be moved. It is well that our leaders in the world of intellect who have found God supply all their need should speak their inmost thoughts to those who are younger in the Christian life. Their silence is easy to maintain, and it costs something to reveal the working of Providence in their lives. When it is made plain, others thank God and take courage. Many years ago two young men competed for a great prize. One of them could not possibly succeed, as he had risen from a bed of sickness to undergo the examination. His competitor said to him, "God has a purpose for you. In every road there is the signpost of God's Providence. May we have grace to follow it." The words gave heart to the man who failed and led his life into a new channel of service.

Retirement of Bishop Hartzell. More than eight years ago, in London, at the International Conference of the Evangelical Alliance, Bishop Hartzell said: "As I go up and down Africa, which I have done this ten years, I have this feeling, that the one thing touching Africa that is going slowly is the Church of the Lord Jesus Christ. There are some magnificent missions in Africa, and there is going to be unity of effort and purpose and plan—it is only the beginning—and my desire is that this Evangelical Alliance shall help us in that unity of effort and in the strengthening of our purpose and plans. Africa to-day is God's last, if not His greatest, challenge to the Christian Church." The noble Bishop who spoke these words is about to retire from the post he has occupied for eighteen years. Wherever he went he was an inspiring influence. His heart was drawn to all who love the Lord, and he was always a living witness to the spirit of Christian unity. Loved by men of all the Evangelical Churches, trusted as a councillor, revered as a leader, and, above all, looked up to as a saint of God, he has done a great work, and when he lays down his office others will enter upon his labours and reap what he has sowed. Whenever he was asked to help in connection with Alliance work he responded with heart and enthusiasm. He has said that such co-operation was "a great personal blessing to himself," and that he greatly appreciated "the opportunity of sharing the privilege of bringing the scattered brethren in Christ closer to one another." When the story of African mission work is fully told the name of Bishop Hartzell will be remembered as that of a man who gave of his best freely and unselfishly to the building up of the Church in that continent. Its fragrance will be the sweeter on account of the brotherliness of spirit in which he did his duty. May the good Bishop find the presence of his Master the great joy of his declining years!

A Strange Utterance. The Protestant Episcopal Church of the United States has a number of members who forget history and ignore the title of their Church. One of its organs, in commenting on the temporary refusal of the Board of Missions to take part in the Panama Conference that will deal with South American problems, wrote: "Let it be remembered that whatever limitations we can see in Roman Catholicism in Latin-American lands, and they are serious, the fact remains that officially this Church sustains closer relations to the Roman

Catholic Church than it does to the Protestant Churches." We do not wonder that this frank declaration of opinion raised a storm in the United States, and that the Board of Missions retraced its steps, and determined to send representatives to the Conference. It is especially strange that a Church that has Missions in Latin lands, in Brazil, in Mexico, Porto Rico, and Cuba, working entirely among the Roman Catholic community, should dream of taking any other step than that of its proper part in the Conference. It is stranger still that a Church holding that the Church of Rome "imposes unlawful terms of Communion" should declare that its ties with Romanism are closer than with the Reformed Churches. The Church, however, has never done this, and journalists are not always true guides to the thought of the community they are supposed to represent. The Church of Rome does not thunder its anathemas less against the Episcopal Church of the United States in communion with the Church of England, than against the Methodist and Episcopal Church of the same land that is in communion with the Methodists of England. There is a line of deep cleavage between the Churches of the Reformation and that of Rome. The Churches that appeal to Holy Scripture as the rule of faith are bound closer together than any one of them is bound to Rome, and the great majority of American Protestant Episcopalians reject the dictum of the extreme organ that has given them so much pain.

"God Forgive Germany."

We have seen with thankfulness that Germany has so far departed from the evil spirit that afflicted the nation, as to apologise for and express, through some leading men, a desire to forget to sing the "Hymn of Hate." The writer of the hymn which made him infamous has publicly said he is sorry he wrote it, and that since he penned the lines he has not written any poetry. A writer in the *Spectator* writes on the need of mobilising will power. He recognises that our God—the God revealed in Christ—is a God of Love, and is pained by the prayer of Germany, "God punish England." He wishes us in England to pray, "God protect England." The Editor in a note adds: 'God protect England' is a fine motto; but better still is 'God forgive Germany'—the motto the English gardener wrote upon his medal." One who was mistaken for the gardener prayed from the Cross for His enemies, "Father, forgive them, for they know not what they do," and we His servants are bound to offer this prayer in His spirit. An evil spirit has taken possession of the German people. Many of them do not know what they are doing and saying, and some of them are in revolt against the wild madness of the crimes that are perpetrated in the belief that what is wrong for other nations is right for Germans. We are sometimes inclined to think that the phrase so often in the pages of German theological writings, "a transvaluation of values," is partly responsible for the un-Christian temper in Teutonic lands. Men who should know better have established a subjective ideal that is the final test and proof of right, and have forgotten that only by following the historic revelation of God in Christ can men attain right ideals. A man-made Christ takes the place of the Saviour who is revealed to us in the pages of Holy Writ. The State, then, is put in the first place, and what the State decrees must be right! Let us pray that God may forgive Germany, and lead the nation to the foot of the Cross.

The Hand of God.

In the course of a remarkable address at Blackburn the Rev. J. H. Jowett quoted the dying words of Mrs. Catherine Booth, "The waters are rising, but I am not sinking," and he applied them to the tremendous times in which we live. He looked round him and saw the breaking up of old ideas, and the abandonment of customs and practices that appeared to keep in leash the thought and actions of men. Russia gives up vodka, and awakens from her isolation to take a great part in a war of civilisation. India joins hands with the West to fight for ideals made familiar to her by her ruler; and Japan—the Yellow Peril—too, takes her part in this great conflict as an ally of the Power with which she fought not many years ago. South Africa sends as her leading contribution the genius of a man who did more than any other Boer to prolong the struggle with England in the war that tried our strength for three long years. What is the meaning of it all? We cannot say now, but we shall see one day that the

hand of God is preparing the way for greater and better things in His world. With an unerring instinct, Dr. Jowett remarked that "there is no tyranny like that which carried the crucifix, and which claimed Divine right and justified itself by grace." When wrong is perpetrated under the guise of religion it becomes trebly wrong. It perverts what should be good into bad; it covers with a cloak of hypocrisy deeds that are vile, and it endeavours to bring into slavish obedience, by the appeal to the Cross, the minds and hearts of men who revolt against the wrong that is being done. We all need to look at life from the standpoint of the Cross, and to have hope that the best days are before us. It is hard to do so when the waters rise as they rise in every direction; but we who are Christ's cannot sink, and His people will not go under. On the approach of an even darker day for His followers He said, "Be of good cheer, I have overcome the world." With faith in Him who overcame we too must conquer.

Christian Brotherhood in South London. South London has been the scene of a number of gatherings that show the unity of the Body of Christ. Men of faith felt that they should manifest themselves as one in the service of the country, and saw that if they displayed their oneness in Christ they would make their influence felt. Accordingly they arranged for meetings to be addressed by the local Evangelical leaders, who spoke from their hearts to members of their Churches who share a common citizenship in earth and heaven. In Wallington, the Vicar (the Rev. Geo. F. Irwin) and the Free Church ministers dealt with the spiritual meaning of the war and the duty it laid on all Christian men and women "to live dangerously," to value life only as it was spent in service, and to be as keen, and keener, in the service of God as their friends and relatives in the army are keen in doing the work that patriotism places upon them. In Brockwell Park a similar gathering was held, and the Vicar of St. Jude's struck the right note when he asked the great assembly to consecrate themselves individually and collectively to Christ. The Rev. P. A. Clements (Baptist) said: "Let them be careful in these days, when adversity may be their portion, that malice does not enter their hearts. The commandments of God are not held in abeyance during war time, and every one of them is declared by Heaven to-day as it was when war was entered upon." We need the reminder. The teaching of the Sermon on the Mount is not suspended, and those who have drawn the sword in a righteous cause must remember at all times that they remain subject to the law of God, and that, in obedience to His law, they must prove themselves to be men with the Christ Spirit. The better the cause the greater the obligation to act Christianly, and the further we must put from us anything and everything approaching hate and malice in the heart. It is hard to do so. We have, however, to be angry and sin not, and can only reach this ideal by possessing the spirit of the Master.

The Basis of Authority. If Kikuyu does nothing else, it ought to clear the mind of Christian people as to the basis of authority. God has not left His people without guidance, and the question for us all is: What is the seat of authority—the final court of appeal? A writer tells us: "Our basis of authority is quite clear; it is the Holy Scriptures as expounded by the Universal Church, the Church of the Ages, the Church of the Apostles, the Fathers, and the Saints. And we can have no part or lot in a procedure which is inconsistent with the fundamental basis of our beliefs." What does this mean? It means that "No Bishop, no Church; No Bishop, no Priest; No Priest, no Sacrament." Where is this to be found in Holy Scripture? Where is it to be found in the undivided Church of the New Testament? Where is the unanimous consent of the Apostles, the Fathers, and the Saints to these claims? It is true that we find them fully developed in the Greek and Roman Churches, which excommunicate one another with a full-bloodedness of anathema that has no uncertainty in its notes. We can trace, step by step, the growth of the hierarchical conception of the sacerdotal Church, with its mechanical ideal of Apostolical Succession and its strained interpretation of Holy Scripture, but we cannot find it in the New Testament or in the primitive Church "Holy Scripture"—there is our authority and the authority of Christ and His Apostles

World Missions and Unity.

Notes and Reviews.

The Panama Congress. THE name of the "Latin American Missionary Conference" to be held in Panama has been changed to "Congress of Christian Work in Latin America." The alteration has been made for the better understanding of the Latin American friends, under the belief that it will immediately challenge the attention of a much larger number of people in Latin American lands. Names, after all, do not mean very much, "words are the counters of wise men and the money of fools," and a change of label does not always mean a change of substance. On the other hand, if it implies that missionary work in Latin America is a mistake because there is already Church work there, and that to send missionaries to the Roman Catholic community would be wrong, then a change of name would signify a change of policy of the gravest character. There is no reason to anticipate this. The spirit of the Congress has been defined in a resolution which, while acknowledging the "moral and spiritual conditions that call for missionary work in Latin America, and while presenting the Gospel which we hold as the only adequate solution of the problems which those conditions present, it shall be the purpose of the Panama Congress to recognise all the elements of truth and goodness in any form of religious faith." The approach, therefore, to the people is to be determined by the inspiration of the example of Christ, and by that charity expounded by St. Paul in 1 Cor. xiii.

Truth and Error. The proclamation of truth is never helped by the denunciation of truth in the midst of error. Truth is one, and comes from God; but there is a very grave danger lest by dwelling on the elements of truth concealed behind accretions and corruptions, to forget that the only way of making truth to shine is by so emphasising it that the corruptions and accretions will be made to vanish. In Roman Catholic lands this is specially the case. While individuals in the Roman Church may love and serve God in their ignorance of the full freedom of the Gospel, the average man when he sees the Truth as taught in the New Testament cannot possibly remain within the Church, as by so doing he would have to accept unlawful terms of Communion. Truth forces him out, as Rome will not change or give him the liberty he claims as his birthright in the Church of God. Accordingly as we look through the lists of the Commissions we find that they consist entirely—as far as we know—of men who in their practical work adopt this attitude. It will be found before the Congress is many days old that the only way in which the strongholds of error can be successfully attacked is by maintaining firmly the teaching of the New Testament, and by not losing sight of the need of declaring the whole counsel of God to men and women sunk in degrading superstition or floundering in the abyss of unbelief. We expect great things from the Congress, and do not anticipate that its work will be spoiled by vagueness on fundamentals.

The Dominating Fact. Dr. Drees, in an address in Madrid, said that the Panama Canal divides the great Continent in two parts. It is not a work of separation. It is a bond of union, of a more intense and vigorous union between the two Americas. It is a work of peace. North America cannot neglect the spiritual welfare of the South, and the opportunities of to-day are many. Religious liberty exists in the Argentine and Chili. Brazil has its flourishing Protestant Churches, Bolivia is now open to Gospel work, and Peru alone of the larger States has a Constitution that blocks the way. In 1913 it was hoped that the door would be opened to freedom, but the revolution and the changed character of Parliament killed the Bill. Here there is uphill work before liberty is gained. On all sides the outstanding fact in South America is the failure of Romanism. It is

folly to think that the work of the Church of Christ is to evangelise the comparatively small bodies of native Indians, and to leave untouched in their irreligiousness the great masses of the people because they are nominal members of the Church of Rome. We imagine that St. Paul, if he were alive, would make very short work of the plausibilities that pass for argument among those who believe that Roman Catholic countries should be left in their ignorance of the way of salvation because ecclesiastical etiquette blocks the way!

Moravian Missions. No body of missionaries has been more heroic than those sent out by the Moravian Church. Of all Societies supported in this country the Moravian has been hardest hit by the war. International in its working, it had many German missionaries on its roll. These are now interned in India and South Africa, a necessary step, as the State could not discriminate between different classes of German workers in British territory. In some quarters prejudices were raised against the Moravian Mission as German, and it was said to support it meant helping the enemy! The funds subscribed in Britain may be trusted to be sent to those who cannot help Germany, and patriotism is not in any way endangered by support of the splendid and self-denying labours of the Moravian brethren, whose work has been so richly blessed by God. It is satisfactory to note that missionaries of nationalities now at war have worked together harmoniously, for "the valuable possessions they have in common with one another weighed more heavily with them than those which are of only passing value. They have been able fully and heartily to co-operate for the spread of the kingdom of God, whilst preserving their allegiance to their earthly fatherland." There is in the Annual Report of the Moravian Society a note of Christian confidence that inspires the reader, and makes him realise why the Moravian Church has been privileged to do so much for God.

The Internment of Missionaries. The *Guardian* has more than once referred to the strange action of our Government in permitting the German members of Roman Catholic religious orders to remain at large while interning Lutheran and other Protestant missionaries. Without any reservation, the *Guardian* states that they are just as dangerous to the State as the men who have been interned, and asks that steps should be taken to confine them to quarters where they cannot interfere with the natives. All Christian men cannot but look upon internment of Christian workers as a sad necessity. We regret it, but cannot see how it can be avoided. The Church of Rome appears to enjoy a privileged position because of its power to hurt us politically in its world-wide ramifications. Justice, however, demands equal treatment all round, and those familiar with the course of events in Madras and South India are convinced that the continued freedom of German Jesuits is a menace to the best interests of the British Empire. Discrimination on such grounds of policy is not in keeping with the best traditions of our Empire.

Kikuyu. The war has adversely affected much missionary work. In some places it has been the occasion of fresh advance, and in the Kikuyu district there has been an awakening of interest on the part of the people. Owing to the disturbed state of the country, very many who had emigrated to distant places had to leave their employment and return home. These men had a great desire to learn something of the Gospel, and flocked to the Mission stations for instruction. Wattle and mud churches have been erected capable of holding from 400 to 500 worshippers, and these are now crowded Sunday after Sunday by men and women of all classes. The sunken condition of these people, whose women are supposed to possess no souls, is a constant appeal to Christian teachers, and it is a source of joy to know that an African district has been so greatly opened to missionary effort as an indirect result of the war. Is it too much to see in this the approval of God on the Kikuyu spirit? Whatever that spirit may imply in Great Britain, it means Christian unity in East Africa.

The Bible Society. The chapters in the Annual Report of the British and Foreign Bible Society dealing with its work in the Central European

Agency are full of interest. The censor forbids extensive reports, but the figures speak for themselves, and it is noteworthy that the German Emperor continues his subscription of £25. In Germany the circulation increased from 372,507 to 638,409, in Austria from 81,704 to 105,285; there was also an increase of 8 per cent. in Hungary; in Rumania and Serbia there was a great falling off in the circulation of Scripture portions and Bibles. The cruel necessities of war prevented the Society sending funds to meet trade needs, but the agency has been managed with striking success by Herr Hartkopf. As we turn over the pages of the Annual Report of the Bible Society we are deeply impressed by the marvellous character of its operations and the unity of spirit engendered among the workers. Everywhere there is the direct appeal of the book and the response of the human heart. No Society is better served by its agents, who give their acquaintances the feeling that their contentment with their conditions of labour is only equalled by their enthusiasm. We have met Bible Society workers in many lands, and have found them always alive to their privileges and eager to do their utmost in the holy work to which they are called.

Islam. There are many signs that Islam is undergoing internal changes. The Sultan no longer possesses the power to rally all Mohammedans under his banner, and the Sheik ul Islam has placed himself in opposition to the steps taken by his royal master and has resigned his post. Islam is in process of organic disintegration, but that does not mean its decay as a religious system. When the papacy ceased to exercise unquestioned sway over the Western Provinces, Christianity did not die. The world to-day outside the Latin lands is more vigorously Christian than those countries. Islam still possesses its hold over the consciences of men and women who have disobeyed the Sultan's call to a Jehad against the Allies, and their hostility to Christianity has not been modified. The recent visit of Dr. Zwemer to this country and to the United States focussed interest on the great call to preach Christ to Mohammedans, and the need of their evangelisation is a burden on the hearts of many of the best of God's people.

The late Mr. J. M. Cleaver. The Egypt General Mission began in a venture of faith by a number of young Irishmen, who owed much to the consecrated culture of a Belfast solicitor, who had won distinction as a scholar. Mr. J. M. Cleaver became secretary of the Mission, and by his prayerful spirit, gentle character, and unfailing optimism inspired confidence and won affection from all who worked with him. He had given up much—as the world counts its good things—to undertake the duty of preaching Christ to Egypt; but he never turned back, and always looked forward to brighter and better days for the people of our Protectorate. God called him to Himself when he seemed indispensable. We cannot doubt that God knows best, and that one day those who sorrow for their friend will understand His purpose in summoning home the true-hearted man who consecrated himself to His service. This Mission with its quiet, steady penetration has attracted to it a body of missionaries who find their joy in living and preaching Christ to the Mohammedan inhabitants. They have overcome difficulties, and their medical mission work especially has been richly blessed by God.

A Church in the Cameroons. At Elat, in the Cameroons, West Africa, the Presbyterian Church has grown wonderfully during the last nineteen years among a cannibal people. It has a membership of 2,297, and catechumens amounting to 3,300. Its contributors waiting for admission are nearly 10,000, and no one is admitted a member under a two years' probation. Strict rules govern the entrance to the probationers' class. The fetish must be abandoned, debts must be paid, immorality must be renounced. Then for two years the probationer has to contribute regularly to the support of the Church. The Foreign missionary force consists of three ordained men, four lay workers, five missionaries' wives, and two single women. Mission activities are maintained by 107 native evangelists. The figures we quote are those before the outbreak of the war which is being waged in the country.

Units and Unity.

By the Rev. Charles Courtenay, M.A.,

Chaplain of Holy Trinity Church, Rome.

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou didst send me."—JOHN xvii. 21.

As we pray this petition after our Master, who does not wonder that the answer is so long in coming, and so incomplete when it comes? "Our unhappy divisions" is a phrase which embalms the most unhappy of facts. Why do we fly so far asunder from one another, and almost take pleasure in it? Why do we prolong the scandal?

As we search around for the answers, one lies so ready to our hands that we are in danger of missing it altogether. And this is that the units in the Church of Christ have failed to realise their duty.

Most of us have conceived the notion that unity can come only in the mass, that there will come some day a mighty revolution, when great divided bodies will roll together with a wondrous impact, and coalesce with grand rapidity and solidity. For this men are praying, and perhaps working. And for this they are waiting. I am afraid that they will have to wait a very long time.

Not for a moment would I deny the genuineness of this expectation, but I would also confess frankly that, like most of human nature's expectations, it is too much based on shifting our responsibilities to others' shoulders, and on pushing the Golden Age further and further back, until its realities utterly vanish into thin space.

My purpose, however feebly I may express it, is to come back to the throbbing present, to look away from the academic and theoretical, to ignore for a time the committees and boards of enquiry, to hold counsel with our own hearts and our God, and to see whether it is not possible to do something to mend the broken bridge. In fact, I want to deal with the unit in the cause of unity.

It is the only way that I can see to get out of this horrid *cul de sac* into which we have wandered, and knock down some of the hindrances which shut us up into our present impotence and dreaminess.

What can each one do in the sacred cause of unity? What can you and I do? That is the enquiry. For if the whole Church does not move, we can; and if some are wearily and apathetically expecting others to do something, we can file through one or two detaining links nearest to ourselves, and sweep before our own door. Even if we achieve little that is perceptible, we shall at least have the consciousness that we are attempting what we can. It is something to have our names crossed out of the long list of do-nothings.

There is one thing we can all do, *we can take ourselves in hand*, and free ourselves from all complicity in the present disunity. For many of us are rather disturbers of the peace by the many rough edges and the many sharp corners we turn upon our fellows.

There is an unpleasant spirit of condescension which makes for ill-feeling in the religious world, which gives the impression that we are living in a superior world, and just come down to show that we are not too high to take notice of the less fortunate ones below. To play the superior person in life is to sow a bad crop of disunities. We can mend that.

Then there is a corrosive spirit of disdain which is peculiarly explosive in its effects, and which we can with much gain lay aside. It is this spirit which I see most days in the streets of Rome on the faces of the Roman students who train continually through the city on their way to their various colleges. Invariably, they look me up and down, and down and up, like Simon Tappertit in Dickens' "Barnaby Rudge," and convey by their disdainful looks and comments what they think of me and my Protestantism. As I expect it, I do not mind, for our religions are indeed wide asunder, and there never can be a truce with Rome, but when a Protestant brother plays "My Lord Disdain," the cold, sharp steel is colder and sharper.

Social unfriendliness, too, is the roughest of roughest edges which must be sand-papered down if disunity is to be removed. To permit a gap to exist between brothers in Christ, to widen the gap by neglect and pride, to think more of the varnish than of the honest wood beneath, and to turn the cold shoulder when a warm one is demanded by all the laws of courtesy and Christ, is to work for all you are worth in the cause of disunity. The chapter has yet to be written from the inside facts of Church quarrels to show how much of them has been due simply to the chills blown about so freely by east-wind Christians. "Manners

maketh man," and want of manners unmaketh many a man and many a good understanding.

The unit can also contribute to the cause of unity by *facilitating better understandings* with our severed brethren.

As it is, we look at one another from a distance, and with bad eyesight arrive at opinions which are almost certainly wrong. Few of us are quite free from inward twists which are the fruitful parents of misjudgments. We lack the straight eye and the balanced sense of touch which we call tact. Our scales are a little untrue. We decide on one-sided evidence, and add up our sums incorrectly.

Now, the only way to see clearly is to come nearer, and the little journey which we must take to get a good view will prove most fruitful to us all. "He is a better-looking man than I thought," we shall be inclined to say.

And when we get our legs under the same table, meet as man with man, exchange views, and ask and answer questions, lo! our monster is akin to an angel of the very best quality. He is not only more intelligent, but he is broader-minded and fairer than in our wildest moments we had deemed possible. And so we shall be also to him. Yet we are quite the same men that we were before; only made a good deal more intelligible to each other.

It is not that we change our views of truth, but that we see how much there is to be said on the other side, and what a difference it makes to look at truth from another angle. The shield has been turned around for us both, and we have been enjoying a little liberal education which has done us good. No doubt, we shall still prefer our own side of the shield, but there is much gained in knowing that the other side is quite well designed and thoroughly respectable.

It will happen, too, almost without our knowing it, that we shall have been just a little modified in our positive view of truth, and shall have been a little contracted here and broadened out there, and, indeed, shall perhaps have been made mentally more shapely and better proportioned.

But the pre-eminent gain is that we shall not hammer at each other again, and that the brotherly spirit of mutual respect will have deepened perceptibly. And so far unity has been the gainer by the mutual understanding of the two units.

The units can help to achieve unity also by *emphasising their agreements*.

It is astonishing on how many points we agree in the great world of truth. And it is so much to the good when we discuss them together.

The trouble is, however, that it is just here that we break down, by insisting on our differences. It is differences which make divisions, supply the nomenclature of the Churches, and provide the party walls between us. As a matter of fact, none of them is quite descriptive of the Churches themselves, for our Baptist brother has really some other doctrines in his theological kit-bag than adult baptism, and the Presbyterians do not everlastingly insist on their Presbyterian form of Church government. The Plymouth brother also does not exclude the sisters, nor does it always hail from that notable city in the west. Even these differences are not the exclusive possession of those who parade them, for the Church of England, for instance, absorbs them all more or less, with even the Quaker Communion without symbols on the occasion of the dying man's inability to eat or drink.

Now, the moment we manage to depart out of the region of our differences, and concentrate upon our agreements, we units find ourselves heading towards unity. One of the most inspiring things I have ever heard of was that of a mass of men of all Churches joining together in the simple recital of the Apostles' Creed.

This attempt to dwell on our agreements is all the more necessary when the differences are small, for, as in a family the quarrels are more bitter than between members of other families, so the Churches which come the closest in belief are more prone to rancour than are those whose differences are more radical.

We have an illustration of this plan for achieving unity by means of units in the many Conventions which are found among us to-day. Holiness Conventions, Diocesan Conventions, in which members of all Churches are found kneeling side by side, Missionary Conferences, are all held with the one conviction that in our agreements is to be found a bond of union. It has proved to be so, and the fruitfulness of these gatherings has been conspicuous.

It is much to the good in the interests of unity for the units to leave their fortified places, to get away from the cross fires of the sects, and to gather in the open in the quiet of real heart communion. In the trenches all is conflict; away from them glows the spirit of unity and peace. Underneath the fighter there is the man with a manly heart and generous instincts, and it is there where our agreements cluster that we must seek and cultivate the spirit of unity. Your firebrand, who is always on the warpath, refuses to see this, and spoils his life by setting man against man in bitter antagonisms and strife.

The unit can also cherish the spirit of unity by returning to the old religious simplicities. After all, the religion of the Lord Jesus is the simplest of matters in itself. The wayfaring man, trudging along the high road, can take it in quite easily, and the fool does not find it

beyond his poor wits to grasp its realities. It tells of a Saviour Who loved the world to the death, Who comes to each man's heart-door and knocks for admittance, and Who, when the door swings open, steps in as its Lord, and makes its soiled chambers clean by His precious blood. What can be simpler than that? He offers Himself to the poor poverty-stricken heart, and faith appropriates His love and sacrifice, commits its poor sin-stained soul to Him, and rests upon the fact that He receives and forgives at once. Is there anything complicated in this? And henceforth what happens? Just a constant colloquy between the soul and its Lord, which we call prayer. Just a gathering with fellow-believers in some hallowed place where prayer is wont to be made, and at the hallowed Table, and the old simple facts become revivified by a new emphasis and a new grasp. This is simple enough, surely. And for the rest we just go where the light falls brightest and clearest from the Word of Life preached, or read, or studied alone. And for exercise, well, we just go out to tell the old, old story, and spread the light of Jesus and His love. This is simplicity itself, and this was without doubt the simplicity of the early Church in its upper rooms, or in its catacombs, or in its transformed basilicas.

But complexities have crept in since then, and out of these complexities have come quarrels and controversies and bitterness. Alas! Alas! Those who introduced them thought they could improve on the old ways, and added here and there their own notions, and so entangled the old ways that men get lost in their devious mazes and stop short of their right destinations. Men and women, who would fain go straight to Christ, are stopped by the priest who says that he can open or shut the door as he pleases, that the Lord told him so, and that until he gives absolution they cannot be forgiven. He insists on cross-examining the poor souls, and probes their consciences to the quick in his confessional, and only when he is satisfied may the poor seeker after grace and life be satisfied too.

He claims magical powers, too, and the simple Feast, which Christ gave, is turned into a gorgeous Mass, and the Lord Jesus, Who seeks only the humble heart, is displayed upon an altar, so they say, at least, and men and women are bidden to worship Him there. And so, the old simplicity which satisfied a Paul and a John and a Peter is changed into this complex thing which the simple mind is quite baffled with, not recognising the new Mass as even a descendant of the old simple Supper which the earliest Church loved and understood. And the accompaniments are just as surprising to those who cared for the old simplicities, the vestments, the incense, the great candles lighted, and the postures and gestures which to an untutored mind are bewildering to a degree. But then, they say, we are old-fashioned and behind the times. Yet, somehow, I would myself prefer the old times of Christ and His first disciples to these new times of such wondrous complexities. Even though the Church was intended to grow, why should it grow out of knowledge?

Mind you, I am not complaining of the development of order in the Church, which is quite apostolic—"Let all things be done decently and in order"—nor of sweet and good music, although it may easily be too complex, nor of particular times or seasons, which are only matters of convenience, nor of a regular ministry, but simply of the accretions of incomprehensible elements which confuse and puzzle simple minds, and so overlay the simplicities of the Gospel that the spiritual is lost to many, and the Christ is hidden by the man who fills the vision, and pretends to powers which none but Christ can ever have.

And the fruit of all this complexity is confusion and riot. It has rent the Church of Christ in twain, and is still rending it. It was for these complexities that the old Reformers passed into the fires, dying in their protests. And until these complexities pass, more and more disunion is inevitable. It is the old disunity between light and darkness, truth and error.

I am not dealing with systems, but with units. And what can the unit do? He for his part can cultivate the simple ways of the past by going where the complexities are not. If he goes, he countenances them, and so helps on the dividing thing. Happily, there are still those left to whom the simple is preferable, and who cater for simple folk. Let him support them. It is the value of the unit which tells in the long run, for your river is nothing but a multitude of accumulated drops, and the orchestra which yields such sweet melody is just the many notes from unit instruments combined.

Let the unit draw closer to those who keep closest to the old ways. Let him prune from his practice all that violates the landmarks of the apostles. Let him remain at the heart of things, and refuse to be drawn aside into comparative novelties and overlaying ceremonies. And, above all, when the material clashes with the spiritual, let the spiritual prevail.

The unit can also promote unity by *cultivating the spirit of love*. Here we get into the region of peace and healing. Love unites as nothing else can do; in truth, no other cement can join the broken fragments of the

Church. For disunity starts from loveless-ness, and so only love can rebind the broken parts again. Love takes kindly views, forms kindly judgments, and manages cleverly to get below the divergences to the unities under-neath. Love never impeaches a man's honesty, nor charges him with wilful error, nor attacks him as a theological villain. Love makes allowances, and understands how, placed in certain circumstances, and brought up in certain atmospheres, and deprived of the opportunities of learning better, it must have been well nigh impossible to take another course. And, certainly, it will not father upon his opponent opinions which, however logically deduced from his creed, he nevertheless denies. Besides, the keen eye of love can descry the spiritual and real amidst the intellectual error which flourishes. Thousands of men are better than their creed, and many a false creed is just the superficial wrapping of a genuinely converted heart. Love, while not excusing error, prefers to see the inner correction of it which goes on beneath as the spirit clings to the Saviour and tries to live for Him.

Given the spirit of love to those from whom we differ, and from whom we are divided so sadly, see how it will work out in life. The bitterness of controversy will pass. While error must make us sad, we shall be left with a tenderness which will check all ferocities, and give us that spirit of gentleness and quiet which is so helpful in our ministry. Recognising that we do not regard those who differ from us as infidels and hardened reprobates, friendly intercourse will be facilitated, and they will meet us half way in our kindly approaches. As we drop our weapons, they will drop theirs too, and hold out their hands in amity and friendliness. And where this spirit is manifested on both sides, what glorious possibilities open up, and what golden chances! For where antagonisms exist, men are on their guard, and stay behind their ramparts full of suspicion and fear, and, consequently, seeing nothing but the fortifications of the man, we miss the man altogether. But let the unit manifest the spirit of love, and our friend comes into the open, and we see him as he is for the first time. And all this is necessarily in the interests of unity, is it not?

There is another method in our attempts to further the unity of the Church on the part of the unit, and that is by *getting closer to the Great Centre* of the soul, Christ the Lord.

It is here, I think, that men's efforts have miscarried. They have begun by seeking merely to get closer to their fellows instead of approaching by the way of the Master. It might have answered if men welcomed our approaches, and did the same thing, but when they run away from you, and huff you off, and tell you that unity is impossible with you, unity becomes a will o' the wisp, elusive and vanishing.

It is this which makes other centres hopeless. Many will crystallise around a Church or a minister, but inasmuch as the medium changes, so far the spirit of unity is broken, and the best of Churches have their limits. Besides, it is quite possible to have considerable disunities in what appears to be a united Church. The spectacle of Christendom to-day is that sad one of a few united bits and fragments and the rest in shivers, separate and unjoined. And as it does not seem possible to amalgamate Churches, we must needs try another and better method, such as the unity of the units by union with some common centre other than stated creeds, or specific governments, or common names.

Now, the Person of the Lord Jesus is exactly such a common centre as we want and have. Around Him all Christian bodies circulate; in Him we all more or less put our trust and set our hopes. He is the centre of all our affections. Without Him Christendom would cease to be, and not merely fall asunder but fly off in dust.

But then we already have this centre, and yet we are divided, some one may say. Has the plan failed?

No, the plan has not failed, but, unhappily, we as units have failed. And it is as units that we have to make good what has so sadly broken down. It is not having a Christ in our creeds which will mend the broken links, but having Him in our hearts, and coming close to Him in our experience and lives. And it is only when hearts are warmed by contact with Him that they will unite to each other. Lukewarm hearts never fuse. But let the heat be great enough, and they become one. It is for this reason that we press the condition of coming each of us nearer to the Lord Jesus as the centre of all union. For if we get nearer to Him, we get nearer to each other.

Besides, except for heretics, we find ourselves here outside the region of controversy. Here we agree, with but scarcely a dissentient. And so, here we can find a point of contact where all can meet and join hands and hearts. And there is no other spot in the world of which all this can be said. Not a cause, not an assemblage of believers called by some distinctive name, not even a confession of faith, but a living, loving Person, whom we each and all acclaim as Lord.

Of course, this gathering to the Centre Christ is the unit's business. The masses of men may agree on some great principle of action, and may move in a body, swayed by a common zeal, but the movement to the Lord Jesus Christ must be achieved and maintained

by each one personally. Neither must we wait for others to follow. Each must take his own solitary course, and, facing Christ alone, press to the golden mark. Looking neither to the right nor to the left, he must press in, and then he will find that he is not alone there, for others have done the same thing, and are pressing shoulder to shoulder with himself. And so comes the best of unity.

One remarkable result of this coming to our Centre, and meeting there, will be the new sense of proportion which comes with the warmth and the light. For the first time we shall see the huge difference between the essential and the non-essential. Little things will reveal their littleness, and great things will loom out big and massive. The old hoodwinking will have disappeared. The winnowing of the Presence will have made chaff and dust to vanish into space. We shall then be grasping solidities according to the measure of our nearness.

If one asks why this fusion should be so easily effected there, the answer is not far off. The too aggressive self finds its level there as nowhere else in the world. The capital I becomes a small i. Self-bubbles, of which there are so many clinging to most of us, are there effectually pricked. Nobody wants any credit there. Nobody thinks of turning sly side-glances at himself in that Presence. We have thoughts only for One. His glory, not ours; His praise, not our own. All that we have done will cease to charm us because we shall see the imperfection in it. All candles pale in the bright sunlight.

In such ways as these we may further the sacred cause of unity, if we will. It may not be heroic, and it will certainly be slow, but it will be sure. But if a hundred thousand units combine in prosecuting this plan, will it be slow then? I think not. Any way, we shall be each satisfying our own consciences, and, even if we are alone, we shall not have lived in vain in making one little unit patch of light in this disordered and confused world.

And what if we do not see much difference by our own single efforts, let us wait a while, and by and by the many bits of results will coalesce, and when all the little pools have joined, they will be found to have run together into lakes and seas.

The unity will have come at last, and the units will have done it.

Once to every man and nation
  Comes the moment to decide,
In the strife of truth with falsehood,
  For the good or evil side;
Some great cause, God's new Messiah,
  Offering each the bloom or blight—
And the choice goes by for ever
  'Twixt that darkness and that light.

By the light of burning martyrs,
  Christ, Thy bleeding feet we track,
Toiling up new Calvaries ever
  With the Cross that turns not back.
New occasions teach new duties;
  Time makes ancient good uncouth;
They must upward still and onward
  Who would keep abreast of truth.

Then to side with truth is noble,
  When we share her wretched crust,
Ere her cause bring fame and profit,
  And 'tis prosperous to be just;
Then it is the brave man chooses,
  While the coward stands aside,
And the multitude make virtue
  Of the faith they had denied.

Though the cause of evil prosper,
  Yet 'tis truth alone is strong;
Though her portion be the scaffold,
  And upon the throne be wrong—
Yet that scaffold sways the future
  And, behind the dim unknown,
Standeth God within the shadow,
  Keeping watch above His own.

J. RUSSELL LOWELL.

UNUM CORPUS SUMUS IN CHRISTO.

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE

Annual Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1916,

SUNDAY, JANUARY 2nd, to SATURDAY, JANUARY 8th.

1.—Will all Christian leaders and workers please MAKE ARRANGEMENTS EARLY to bring Christians together for UNITED PRAYER, daily, during this Week, and to circulate the Programme widely. Preachers are earnestly asked to preach on the suggested texts for sermons on Sunday, January 2nd, and to bring the Universal Week of Prayer before their Congregations.

2.—Kindly forward promptly a brief report of Meetings held and results to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C., England, for publication in "EVANGELICAL CHRISTENDOM."

To all who, everywhere, are in fellowship with the Father and His Son, the Lord Jesus Christ, through the eternal Spirit.

BELOVED BRETHREN,

We greet you in days of mourning. Never in the history of the Evangelical Alliance have we sent forth our usual invitation for United Prayer in circumstances so sad and so solemn as those which have involved many Nations in mortal strife, and grieved and shocked others not directly implicated. Silence on such a matter would be affectation, and worse would be any word that might wound.

Whatever may be deemed to be the causes of the conflict, every servant of Him Who "maketh wars to cease unto the end of the earth" will be drawn to united and earnest intercession for the healing of breaches, for restored brotherliness of the peoples, and for the blessings of a just and lasting Peace.

Once in the world's darkest days saints of God, remembering the last promise of their sacred Scriptures that a "Sun of Righteousness" should "arise with healing in His wings," were waiting for "the consolation of Israel." So, in these latter times, may His servants, who are calling upon and witnessing unto their coming Lord, experience the fulfilment of a like promise which closes a later revelation. May every Christian ear be waiting to hear the Bridegroom's voice, "Behold I come quickly," and may every Christian conscience, cleansed from all sin, be ready to reply, "Even so, come Lord Jesus."

We are,

Yours in the love of God,

(Signed by the British and Foreign representatives of the World's Evangelical Alliance, and by the many Missionary Societies and Bible Societies, &c., under whose co-operation the Programme is annually circulated.)

In addition to audible prayer, we recommended that the following Topics be made the subject of guided and silent intercession at united meetings. We also ask that the Topics may be utilised at Family Worship, and in private devotions.

WORLD'S EVANGELICAL ALLIANCE.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 2nd, to SATURDAY, JANUARY 8th, 1916.

SUNDAY, JANUARY 2nd, 1916.

TEXTS SUGGESTED FOR SERMONS AND ADDRESSES.

"*The Sun of Righteousness . . . . with healing in His Wings.*"—Mal. iv. 2.

"*Behold, I come quickly.*"—Rev. xxii. 17-20.

"*The greatest of these is love.*"—1 Cor. xiii. 13.

"*Whatsoever we ask, we receive, because . . . .*"—1 John iii. 22.

"*The Lord is righteous . . . . The Lord is nigh . . . . He will fulfil the desire . . . .*"—Psa. cxlv. 17-19.

MONDAY, JANUARY 3rd, 1916.

THANKSGIVING AND HUMILIATION.

THANKSGIVING—For all that God has revealed of Himself in the Lord Jesus Christ by the Holy Spirit.

That He is unchanged and unchangeable.

For many proofs of the power of the Gospel in the faithful ministry of the Word.

HUMILIATION—For the sins that weaken the Church in its influence on the world.

For continued neglect of the Lord's Day and the Written Word.

For prevalent disregard of the Coming of the Lord.

SCRIPTURE READINGS.

Psalm xix.; Malachi iii. 1-6; John i. 1-18; Hebrews xiii. 7-21.

TUESDAY, JANUARY 4th, 1916.

THE CHURCH UNIVERSAL—THE "ONE BODY" OF WHICH CHRIST IS THE HEAD.

PRAYER—For wider and deeper thoughts of the unity of the Church and the inter-relation of its members.

For a fuller witness to Christ—Prophet, Priest, and King.

For more consecrated service to mankind in home and foreign lands.

SCRIPTURE READINGS.

Psalm cxxxiii.; Acts i. 1-8; 1 Cor. xii. 12-27.

WEDNESDAY, JANUARY 5th, 1916.

NATIONS AND THEIR RULERS.

PRAYER—That the conscience of all nations may be so enlightened by the Holy Spirit as to make for universal Peace.

That purity of morals, respect for authority, and the sense of mutual obligations may be increased.

For all public servants in Government and other offices.

For Soldiers, Sailors, Policemen, and Railway Employees.

That unselfishness may characterise the relations between employers and employed.

SCRIPTURE READINGS.

Psalm lxvii.; Proverbs xiv. 28-35; Romans xiii. 1-7; Matthew xxii. 15-22.

THURSDAY, JANUARY 6th, 1916.

MISSIONS.

PRAYER—That hindrances to world evangelisation may be removed, especially those caused by conflict between professing Christian nations.

That East and West may be drawn closer together in the "one body" and the "one hope."

That racial antipathies may disappear in the love of God.

That in all Churches the call of Christ for witness unto Him among all nations may be put in the forefront of service.

That all Christians may have deeper and more active convictions of the power of the Gospel for Jew and Gentile.

SCRIPTURE READINGS.

Psalm lxvii.; Isaiah vi. 1-8; Matthew ix. 35-38; Eph. iii. 1-8.

FRIDAY, JANUARY 7th, 1916.

FAMILIES, COLLEGES, SCHOOLS, AND THE YOUNG.

PRAYER—For the sanctity of Family Life, the recognition of parental authority, and the wider observance of Family Worship.

For teachers and taught: that all education may be influenced by faith in Christ, in accordance with the Word of God.

That the result may be the building up of Christian character manifesting itself in private and public life.

For Sunday Schools, Bible Classes, and Study Bands.

For Children's Services and Missions and all other efforts on their behalf in the "nurture and admonition of the Lord."

SCRIPTURE READINGS.

Deut. iv. 5-9; Psalm cxxviii. 1-6; Luke ii. 41-52; 2 Tim. i. 1-7.

SATURDAY, JANUARY 8th, 1916.

HOME MISSIONS AND THE JEWS.

PRAYER—That all classes of people may be more deeply impressed by the fear and love of God.

That efforts for social welfare may be more united with spiritual motives and methods.

That all Christian people may take a deeper interest in the Jews, and in the fulfilment of God's promises concerning His people and their land.

SCRIPTURE READINGS.

Deut. xxiii. 6-16; Isaiah xix. 21-25; Romans xiii. 8-14; 2 Cor. iii. 7-18.

Books worth Reading.

A HISTORY OF CHRISTIAN MISSIONS (The International Theological Library). By Rev. C. H. ROBINSON, D.D. (London: T. & T. Clark. 10s. 6d.)

IT is a striking testimony of the importance of modern missionary effort to find in the International Theological Library "A History of Christian Missions." There was need for a comprehensive survey of the work of Christian missions that would give sympathetically and concisely the lines of advance in the world-field, and would enable the student to see for himself the methods that have succeeded and those that have failed. Dr. C. H. Robinson, the Editorial Secretary of the Society for the Propagation of the Gospel, is probably the one man in England who could write a work that would appeal to the missionary public. He has been brought into close personal contact with missions in two continents, he is the editor of the most readable and varied missionary journal, and he has the pen of a ready writer, united with insight into the needs of the heathen and the types of Christianity that are at work. He never forgets that he is an Anglican, and naturally his references to the missions of his own Church are fuller than those made to missions of other Churches; but he signally avoids anything like partiality, and is as ready to give credit to non-Episcopalian and Roman effort as he is grateful for the blessing that has attended the work of his own Church.

He adopts a threefold classification of mission work. He speaks of Roman Catholic, Anglican, and Protestant missions. He will not grant the exclusive right to the term Catholic to the Roman Church, and adds: "A large section of the Church of England and of Churches in communion with it are proud to designate themselves as Protestants, but inasmuch as many other members regard this designation as inadequate, if not misleading, I have used the neutral word Anglican, which does not raise any controversial issue." All through the book the Anglican missions are sharply separated from the Protestant, and when we recall the foundation and history of the great "Anglican" Missionary Societies, we believe that those responsible for their initiation would be greatly surprised to find themselves thus sharply cut off from the sister Churches of the Reformation. We are not blind to the fact that a very large section of English Churchmen object strongly to be called "Protestant," in spite of the fact that historically the Church of England was considered until recent years to be the great bulwark of Protestantism. We venture to assert that the greater part of Anglican missionary work to-day, judged by any test that may be applied—funds, workers, and converts—may truly be described as Protestant, and regret that Canon Robinson should have so emphasised the distinction between the Anglican and other Protestant missions.

The book is a marvellous piece of well-written condensation. Here and there it lapses into something like a catalogue that might have been made in tabulated appendices to the chapters, but, as a whole, no one can avoid congratulating the writer on the literary finish and comprehensive attractiveness he has displayed from beginning to end. No one interested in world missions can afford to be without the book if he wishes to have a balanced view of the work that is being done. From beginning to end Canon Robinson has in view the spiritual harvest that is the aim of missions, and the spirit of his writing may be judged from the following passage: "The early Moravian missionaries in Greenland laboured for years to teach their hearers the principles of right and goodness, but without result. When, however, they read to them the Gospel account of the death of Christ, one of them exclaimed, 'Why did you not tell us this before? Tell us it again.' Its repetition was speedily followed by the conversion of many of their hearers. If Christian missions have done nothing else, they have proved that the earth contains no race so degraded but that the Gospel story can appeal to it." This is the secret of the attraction the volume will possess to those who read it.

After describing the various methods of missions and sketching rapidly the dawn of modern missions from 1580 to 1750, we are presented with a geographical review of what has been done for God in every part of the heathen world. It is impossible to follow the writer through the various fields, but we can assure readers that nowhere else will be found so excellent *résumés* of what has been done by all the Churches to win the heathen for Christ. Whether we study the field in India or Polynesia we find the same painstaking characteristics. Nothing seems to escape the writer. He shows here and there a critical eye for faults, and displays the reasons why so many Roman Catholic missions have through their indiscriminate baptisms left so little trace of real Christianisation, and he demonstrates the weakness that has resulted from undenominational efforts employing unsuitable agents. On the other hand, he is as enthusiastic over the work of Carey as he is over the labours of Bishop French, and his tribute to Livingstone comes from a heart that thanks God for the

fruit of his labours. As is well known, the Universities Missions to Central Africa owed its initiation to the great explorer, and when we remember that the Bishop of Zanzibar is one of its chief representatives, it is striking to read that its first Bishop (Mackenzie) wrote: "Livingstone and his party came to our ordinary services. We have on board Morning Prayer and sermon. . . . . On Whitsunday I proposed having the Litany, and asked Livingstone whether he thought it would weary the sailors. He said, 'No'; he always used it himself. We have always had it since. They all attend Holy Communion." Would that the same spirit had penetrated all his successors in the Universities Mission! Had that been the case, the Church would have been spared the most painful missionary controversy of modern times.

We select two points for detailed notice. The book does not deal with Protestant missions to Roman Catholics, but when Dr. Robinson considers South America he is brought face to face with a problem that cannot be avoided. In Roman Catholic countries inhabited by still heathen tribes as well as by the nominal adherents to Romanism, there are many missions at work under the same agency that devote their attention to both classes. He tells us that the religious conditions of the different States in South and Central America are practically identical. He rejoices and thanks God for the good work that is being done by the Roman Catholic Church in many parts of the world, "but our appreciation of this cannot blind our eyes to the fact that in Central and South America the missions of the Roman Catholic Church have proved almost a complete failure." He then quotes the testimonies of Cardinal Vaughan and other Roman Catholic authorities to prove the spread of immorality and irreligion among the people. In fact, one Roman priest says that the moral condition of the Roman Catholic Church has sunk lower than the atheism that surrounds it. Bishop Kinsilving, of the American Protestant Episcopal Church in Brazil, writes: "In the interests of Mariolatry, or at least without the protest of the dominant Church, there is in South America an ethical status more detrimental to pure morals and more dishonouring to Christ than is found in open paganism." These are terrible words, and when it is remembered that in 1909 there were less than 1,000 Roman Catholic priests to minister to the whole of the Argentine, with its 5,000,000 souls, it will be seen at once that no real provision has been made to minister to the inhabitants of the Republic.

Canon Robinson does not narrate the many obstacles placed by the laws of the Republics in past times to the spread of a purer form of Christianity; even in connection with Peru there is no reference to the religious intolerance of the Constitution. He tells us that "more than half of the population of Peru is of pure aboriginal descent and retains the superstitions connected with its ancient sun-worship." In his account of the work of the Protestant Episcopal Church of the United States, in full communion with the Church of England, he does not notice that in Porto Rico, Cuba, and Mexico the greater part of its operations are carried on among Roman Catholics. It is clear that whatever may be the view of the leaders of the Anglican Church in England, they are not fully shared by their American fellow-Anglicans, whose labours among the Roman Catholics in the islands and on the Continent have been richly blessed by God.

We may note that Canon Robinson says that John Wesley left Georgia because he got into trouble by refusing to bury a Nonconformist and by his refusal to admit to communion a member of his congregation. In a book teaming with statistics it must have been very hard to be accurate, but, as far as we have noticed, they are self-consistent with the exception of the figures stating the religious condition of South Dakota on pp. 376 and 379.

It was impossible to write on missions without referring to the question of Christian Unity and Re-union. He briefly alludes to the efforts to attain union in India, China, and Japan among the representatives of non-Episcopal missions, and in an appendix he devotes eight pages to a discussion of this all-important subject. He lays down as axiomatic the "need for unity, or at least for some form of combined action, in the mission field." He quotes Dr. Mott's dictum, that co-operation means the doubling of the mission staff, and believes that the unity of Christendom will be attained through Christian missions. He says: "Any action is to be deprecated that will tend to obliterate the distinctive message which the various representatives of the Christian Churches in the mission field have to give." He says that any union that the Churches might obtain by sinking their differences, "insisting only on the few doctrinal points on which they were all agreed, would not be worth securing and could not endure." May we ask, are the Churches of the Reformation agreed only on a few doctrinal points? Is not their message practically identical on all main doctrines—if we confine ourselves to the non-Episcopal Churches? Do not a very large proportion of the Anglican missionaries agree in outlook and in fundamentals with these Churches? Dr. Robinson very clearly proves that as long as the Church of Rome retains its present attitude there is no hope of agreement. He shows how the Church of England holds a position intermediate between the Roman and Protestant missions in an endeavour to combine

the value of external authority and the sacramental teaching of the former with the complete responsibility of the individual. In the mission field no Church can afford to lose sight of its distinctive doctrines, and it is not "compromise but comprehension on which our eyes are fixed." He then discusses the Lambeth Quadrilateral, and explains on lines familiar to readers of Dr. Headlam his view of the Historic Episcopate. "Ordination depends upon the authority of the Church, and not the Church upon ordination." He quotes the solemn warning of the Bishop of Madras as to the chaos that will result in India when "any body of Christians are at liberty to make their own arrangements for their own ministry" after the withdrawal of foreign societies. He then emphasises the utility of the Episcopate as a centre of unity. Without any criticism he gives an accurate account of the Kikuyu Federation Scheme, and says that unity without embracing Rome would be sadly incomplete. He again quotes the famous letter of the late Bishop of Cremona as a harbinger of better days in the Church of Rome. We have always considered this letter analogous to the famous pronouncements of the Irish Bishop Doyle—an utterance of a good man who in this respect was out of touch with his own Church. Finally, he looks forward to the work of the Continuation Committee as a means of preparing the way to closer union.

This part of the volume is the only portion that appears to us to be inconclusive and hesitating. Dr. Robinson knows better than most men the thin ice he is treading, and he measures his words in accordance with his knowledge of contemporary perplexities in his own communion. If all Churchmen of his school had his spirit there would be greater hope of union. We know not how God will work out His purpose, but we believe that all who love and follow the Saviour and make the New Testament the guide of their life and teaching among the heathen will be led by the Holy Spirit into a fuller realisation of their oneness in Christ, until they attain that co-operation that will double their missionary efficiency and show the world that they are heirs of the like precious promises and stewards of the same saving Gospel. T. J. P.

THE HISTORY OF THE EVANGELICAL MOVEMENT. By G. W. E. RUSSELL. (London: Mowbray & Co. 2s. 6d.)

Mr. G. W. E. Russell, whose anecdotal volumes, "Recollections and Reminiscences," are so popular, has written a book, well illustrated and chatty, on "The History of the Evangelical Movement." In his early life he was associated with Evangelical households, and his picture of the simple piety and devotion he met among his friends constitutes one of the most interesting chapters of the book. He quotes Murray's definition of Evangelical as descriptive of a school of Protestants "which maintains that the essence of 'the Gospel' consists in the doctrine of salvation by faith in the atoning works of Christ, and denies that either good works or the Sacrament have any saving effect." We may accept this as a broad outline of the Evangelical—the Scriptural position. Mr. Russell still retains Evangelical sympathies, but Protestantism and Evangelicalism, as we understand it, appear to be intensely disliked by him. He is never blind to the fact that Evangelicals lay emphasis on godly living, and he repels the charge of Antinomianism. He endeavours to discredit the Evangelical school in his own Church by giving a list of men allied at one time in their lives to Evangelicals who have become Romanists and Nonconformists. He likes to dwell on individual excesses of over-statement, and when he finds a sentence torn from its context that implies theological inconsistency, he quotes it, forgetting that Evangelicals have striven always to seek truth and to teach it. Because those who are not Evangelicals hold doctrines that have an element of truth in them, there is no inconsistency in their acknowledgment of the fact. Mr. Russell is blind to the fact that since sacerdotal views have become prominent in the Anglican Communion its relative strength to Anglo-Saxon Christianity has become smaller and its influence weaker even in England. Mr. Cornish makes this plain in his "History of the Church of England in the Nineteenth Century," and Anglicans only represent one seventh of the strength of Protestant Missions. He mentions the foundation of the Evangelical Alliance—but his date is inaccurate—and seems to think that its activities are confined to holding annual meetings. Finally, we may mention that he seems ignorant of Mr. Balleine's fascinating work on the "History of the Evangelical Party."

THE DYNAMIC OF ALL-PRAYER. By G. GRANGER FLEMING. (Edinburgh and London: Oliphants, Ltd. 2s. 6d. net.)

A review of this excellent and valuable book might well run to pages rather than lines. It has been issued at an opportune moment; treats on a subject of vital importance, especially at the present time; and forms a handbook rather than a treatise on prayer which may be read and re-read, then studied, and afterwards recommended to others. Dr. Andrew Murray provides a preface, and in a foreword the author remarks:—

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In reviewing this book we should like to call attention to the recent reconstruction of the long-established publishing firm of Oliphants, whereby, under the name of Oliphants, Ltd., the *personnel* now includes as Managing Director Mr. John Davidson, and as a Director Mr. Muir, both of whom are well known in the Evangelical world, and highly esteemed for their testimony and works, having been associated for some years with the firm of Morgan & Scott, Ltd., and the "*Christian*." We wish our friends and the firm of Oliphants, Ltd., every and increasing success. The excellence of the volume under review, both in subject matter and get-up, points to this wish being already assured in fact.

CALLED. By E. MAY CRAWFORD. (London Church Missionary Society. 2s. 6d.)

There is something about the publications of the Church Missionary Society that is attractive and compelling both in get-up and subject matter. This volume is no exception, and is to be warmly commended to all who desire to find a fresh impetus in missionary service and work, and to learn more of the greatness and glory of the call to serve God in the Mission Field. The Bishop of Durham contributes the preface.

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CAN A YOUNG MAN TRUST HIS BIBLE? By ARTHUR GOOK. (London: Alfred Holness. 3d.)

This is a first-rate booklet, and ought to be widely circulated. Mr. Gook has laboured long and faithfully in Iceland, but his northerly home and experiences have not chilled his ardour for divine things, and in the publication under review he has produced something greatly indeed—a straight talk with young men and others on Bible difficulties. We commend the booklet to the influence of the Y.M.C.A. It has a mission to our soldiers in camp and to young men (and women) everywhere.

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